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OLIVER JOHNSON, PRINTER.

Pro-Slavery.

From the Miner's Pa. Journal.

MEETING OF IRISHMEN IN POTTSVILLE.

The Irishmen of Pottsville to the Abolitionists, and all others whom it may concern:

A meeting of Irishmen, and the friends of Ireland, was held at the house of Edward O'Connor, on Tuesday, March 1st, at 3 o'clock, in the afternoon, when William Haggerty was called to the chair, and John C. Neville to act as Secretary.

The chairman stated the object of the meeting, by reading the following address, which was published in the Pennsylvanian of February 28th ult.

"The editors of the Pennsylvanian will oblige a reader by inserting the following address to the Irishmen in the United States, which has been signed by O'Connell, Father Matthew, and sixty thousand people, and forwarded to this country:

ADDRESS

Of the People of Ireland to their countrymen and countrywomen in America.

DEAR FRIENDS—You are at a great distance from your native land! A wide expanse of water separates you from the beloved country of your birth—from us and from the kindred whom you love, and who love you, and pray for your happiness and prosperity in the land of your adoption.

We regard America with feelings of admiration; we do not look upon her as a strange land, nor upon her people as aliens from our affections. The power of steam has brought us nearer together; it will increase the intercourse between us, so that the character of the Irish people and the American people, must in future be acted upon by the feelings and dispositions of each.

The object of this address is to call your attention to slavery in America, that foul blot upon the noble institutions and the fair fame of your adopted country. But for this one stain, America would indeed be a land worthy of your adoption; but she will never be the glorious country that her free Constitution designed her to be, so long as her soil is polluted by the foot-print of a single slave.

Slavery is the most tremendous invasion of the natural inalienable rights of man, and of some of the noblest gifts of God, 'life, liberty, and the pursuit of happiness.' What a spectacle does America present to the people of the earth? A land of professing Christian republicans, uniting their energies for the oppression and degradation of three millions of innocent human beings, the children of our common Father, who suffer the most grievous wrongs, and the utmost degradation, for no crime of their ancestors or their own! Slavery is a sin against God and man. All who are not for it, are against it. None can be neutral. We entreat you to take the part of justice, religion and liberty.

It is in vain that American citizens attempt to conceal their own country's degradation under this withering curse—America is cursed by slavery!—We call upon you to unite with the abolitionists, and never cease your efforts until perfect liberty is granted to every one of her inhabitants, the black man as well as the white man. We are all children of the same gracious God—all equally entitled to 'life, liberty, and the pursuit of happiness.'

We are told that you possess great powers, both moral and political, in America. We entreat you to exercise that power and that influence for the sake of humanity.

You will not witness the horrors of slavery in all the States of America. Thirteen of them are free and thirteen are slave States. But in all, the pro-slavery feeling, though rapidly decreasing, is still strong. Do not unite with it; on the contrary, oppose it, by all the peaceable means in your power. Join with the abolitionists everywhere! They are the only consistent advocates of liberty. Tell every man, that you don't understand liberty for the white man and slavery for the black man; that you are for liberty for all, of every color, creed and country.

The American citizen proudly points to the national Declaration of Independence, which declares that 'all mankind are born free and equal,' and are alike entitled to 'life, liberty, and the pursuit of happiness.' Aid him to carry out this noble declaration, by obtaining freedom for the slave.

Irishmen and Irishwomen! Treat the colored people as your equals—as brethren. By all your memories of Ireland, continue to love liberty—hate slavery—cling by the abolitionists; and in America you will do honor to the name of Ireland.

Signed by
DANIEL O'CONNELL,
THEOBALD MATTHEW,
R. R. MADDEN,
and 60,000 other Irishmen."

After which, on motion of James Cleary, the following gentlemen were chosen as a committee to draft resolutions: Edward O'Connor, J. C. Neville, James Cleary, Patrick McGreevy, and John Reiley; who, after a short absence, reported the following, which were unanimously adopted:

Whereas, the above address was published in many of the periodicals of the 28th February, ult. purporting to be a *benevolent* address of the people of Ireland to Irishmen in the United States, signed by Daniel O'Connell, Theobald Matthew, R. R. Madden, and sixty thousand Irishmen, calling upon us and our wives and daughters to look upon the negroes as "BRETHREN," and to join with and espouse the cause of abolition. We, the Irish population of Pottsville and its vicinity, believe the said address to be a vile fabrication, and also that slavery is an evil entailed on this country by the iniquity of the British government. In order to manifest our disapprobation of the said address, and also to show that we look upon any person who may address us upon a national question, otherwise than as American citizens, as our enemy; therefore,

Resolved, That we believe the above address to be, as far as it relates to the signatures of Daniel O'Connell and the Reverend Theobald Matthew, a base fabrication—that we consider its style and manner insulting to our dignity as men—that we altogether and most emphatically declare our disapprobation of it, and most solemnly disavow any intention to participate or co-operate with the authors of it.

Resolved, That we do not form a distinct class of the community, but consider ourselves in every respect as CITIZENS of this great and glorious republic—that we look upon every attempt to address us, otherwise than as CITIZENS, upon the subject of the abolition of slavery, or any subject whatsoever, as base and iniquitous, no matter from what quarter it may proceed.

Resolved, That we hereby, in the most unequivocal manner, condemn the said address, and regard it (to use its own language) as the most tremendous invasion of the feelings of Irishmen in America—and whether it emanated from the pen of Daniel O'Connell, or from any other source whatever, we cannot find language too strong to censure and treat it with the scorn it deserves.

It is requested that all papers throughout the Union favorable to the above expression of our sentiments, will publish the above.

(Signed by the officers.)

BISHOP HUGHES vs. O'CONNELL.

The editor of the Courier and Enquirer says the following communication "breathes a sound American feeling, and is every way worthy of the eminent and pious prelate from whom it emanates."

To the editor of the Courier and Enquirer:

DEAR SIR—Finding myself indirectly alluded to in your remarks of yesterday morning, I beg leave to trouble you with the following observations, which I request you will do me the favor to insert, for the information of all whom the question may concern.

You say, "an adopted citizen will find below, an address sent to this country by Daniel O'Connell, Father Matthew, and sixty thousand others; and if he questions its authenticity, *we refer him* to the Catholic bishops and priests of New-York and Boston."

As one of the parties here "referred to," I take the liberty of assuring you that I have no means of judging of the authenticity of the address, except such as has been afforded to all the readers of your excellent journal, by its publication. My first and decided *impression* is, that, as it appears, it is not authentic. In this opinion I shall persevere, until its authentic history shall have been made known.—How it has been procured—under what circumstance—how much of the truth may be published in connection with the address—how much of the explanation may be suppressed—are questions, the answer to which must be furnished, before I can make up my mind to believe in its authenticity.

Should it prove to be authentic, then I have no hesitation in declaring my opinion that it is the duty of every naturalized Irishman to reject and repudiate the address with indignation. Not precisely because of the doctrines which it contains—but because of their having emanated from a foreign source, and of their tendency to operate on questions of domestic and national policy. I am no friend of slavery. But I am still less friendly to any attempt of *foreign origin* to abolish it.

The duties of naturalized Irishmen, or others, I conceive to be in nowise distinct or different from those of native born Americans. And if it be proved that an attempt has been made by this address, or by any other address, to single them out on any question appertaining to the foreign or domestic policy of these United States, in any other capacity than that which is common to the whole population, then I think it will be their duty to their country and their conscience, to rebuke such an attempt, come from what foreign source it may, in the most decided manner and language that common courtesy will authorise.

The reference made to me, among others, in your remarks, appeared to me to require this explanation; without which, your readers might suppose that I had means to determine the authenticity of the address. I am, sir, with great respect, your obedient servant,

JOHN HUGHES, Bishop, &c.

ABOLITION AND IRISH REPEAL.

A National Repeal Convention was recently held in Philadelphia; at which (says the correspondent of the New-York Herald) the following resolution, offered by a Mr. Wright, of Boston, elicited quite a warm debate:

Resolved, That as misgovernment has produced in Ireland human suffering, in degree and duration unparalleled in the history of civilized man; the friends of Ireland in America will not be diverted from giving at their repeal meetings, their whole hearts and minds to the proper objects of such meetings, by the introduction of any topics of discord, connected with the domestic institutions of the republic.

After reading this resolution, Mr. Wright remarked, that an effort had been made in Boston, by the more violent abolitionists, to connect the subject of Irish repeal with American abolition—but it had fortunately failed, through the good sense of the repealers there. (Applause.) He said the same attempt had been made in other sections of the country; and he considered it exceedingly proper, under such circumstances, that this national convention should send forth to the Union, a decided expression of its opinion against the connection of the two subjects. (Great applause.)

He then noticed the boasting philanthropy of the English abolitionists, which reaches across the ocean for its objects, while it leaves thousands to perish at its feet; and indulged in some severe strictures upon the rash course of the English abolitionists. His remarks were warmly received by the convention, and he urged the adoption of the resolution with considerable earnestness.

Mr. Hogan, of Washington, hoped the convention would look well to the language of Mr. Wright's resolution, before they were betrayed into an approval of it. The delegates, said he, come from every part of the Union; and it behooved them to be cautious, and to leave the different associations of the country to act for themselves, according to the public sentiment of the section in which they exist.—He would never accede to the proposition contained in the resolution, that America would adhere to Ireland, no matter how much Ireland might attempt to disturb her institutions, by agitating the slavery question; and he invoked the convention to take no action whatever upon the subject of abolition, unless they were prepared to denounce it, in unqualified terms. His appeal was full of eloquence and fire, and elicited a great deal of applause. He concluded by moving that Mr. Wright's resolution be laid on the table.

After a long and stormy debate, the convention adjourned without taking the question.

The Standard.

MARYLAND.

A bill lately passed the House, in the Maryland legislature, which provides that any free negro or mulatto, who shall come into the State, after the passage of the act, may be arrested by any person, and shall be adjudged to be his slave. And any free negro, who shall leave the State and return to it, shall be liable to the same penalty—unless, in both cases, they are travelling as servants of a white person. The fact that they are in the State, to be *prima facie* evidence that they have come into it contrary to law. The rest of the bill, which contains thirty-five sections, is in the same spirit. Every delegate from Baltimore voted against it. It passed, however.

This bill incorporated the wishes of the late shameful and wicked convention of slaveholders in that State.

A very strong remonstrance against its passage was sent into the Senate, by members of the Methodist Episcopal Church, in Baltimore. From this remonstrance, we make the following extracts:

Revolting as would be the operation of the proposed law on the people of color, we deprecate almost as much its corrupting influence on the whites. The making slaves of freemen has been denounced by christendom as piracy; but by this bill every citizen is tempted to engage in the unhallowed work. And the officers of justice are compelled to a participation in it, which must degrade and corrupt this important department of government.

Did we take a one-sided view of this subject, it might be some consolation to suppose that such a law, in the event of its passage, would become so obnoxious to public sentiment, that it could not be enforced. But as Christians, as well as patriots, we cannot but dread any increase of the already prevalent disregard of the majesty of law.

In fine, believing that such a law will present at once to the people of this state the alternative of enslaving the free or freeing the slave, we cannot but deprecate its enactment as destined to bring into primary assemblies of the people, and into every congregation and religious body of the State, an agitation which must be perpetuated, in strife and bitterness, until consequences result most disastrous to the Commonwealth.

A very large meeting of citizens was likewise held at the Exeter street Church; and the following resolutions unanimously adopted:

Whereas, the passage of the bill now before the Senate, entitled, "an act for the better security of negro slaves in this State, and for promoting industry and honesty among the free people of color," is well calculated, on account of its obnoxious and oppressive provisions, to produce among our citizens painful agitations, both political and religious, which may endanger the prosperity and peace of the State;

And whereas, it is obvious that said bill will secure and advance the interests of the slaveholding citizens of the State, at the expense of those of the non-slaveholding, (who form a large majority of our citizens,) by depriving the latter of the benefits of free colored labor, and making them, in this way, dependent upon the former for slave labor—thus greatly enhancing the value of slave property;

And whereas, in the judgment of many of the slaveholders themselves, as also in the judgment of this meeting, no additional legislative enactments are necessary for the better security and protection of slave property—it being already as well protected and secured by laws now existing, as any other species of property in this State;

And whereas, the punishment proposed to be inflicted by the bill, upon both whites and blacks, is excessive—being altogether disproportioned to the acts and omissions therein denounced, many of which can by no process of reasoning be made to appear either criminal or improper; while at the same time it directly conflicts with the provisions of the declaration of rights, sec. 14, that no law to inflict cruel and unusual pains and penalties, ought to be made in any case, or at any time hereafter;

And whereas, it will not only—by debarring the free people of color from any interest in real estate for more than one year, render inoperative one of the strongest motives to honesty and industry, and thus deprive the State of an important security for their good behaviour; but will produce the still more serious evil of reducing many of them who are unquestionably free, to a state of perpetual bondage; break up among others the dearest domestic relations; and subject all to unnecessary restrictions and oppressions, calculated to keep them in a perpetual state of discontent and dissatisfaction;

And whereas, the slaveholders' convention, although called with ample notice to meet at the most favorable time and place, embraced only partial representations from some of the counties, and from others none at all, cannot, therefore, be considered as fully representing the sentiments of even that class of our fellow-citizens;

And whereas, in view of this fact, that the bill cannot be regarded as called for generally by that class of citizens for whose special benefit it is said to be required; and as its whole spirit and tendency is obviously such, that, should it receive legislative sanction, it threatens to operate as a formidable engine of corruption and oppression upon the whites themselves, by imposing upon police officers onerous, odious, and disreputable duties, in the enforcement of its provisions, by exciting the worst and most dangerous passions of men, by the strong temptations it presents; in the large rewards it offers, to induce them to become spies, informers, and the instruments of oppression; by the principles of evidence it proposes, which are directly subversive of our civil rights; and worst of all, by the system of espionage and inquisition, which it proposes to establish in every election district of the counties, and in every ward in the city of Baltimore, by which whites, as well as blacks, would be subjected to great and unnecessary vexations, and the liberties of both be placed at the mercy of irresponsible committees;

Resolved, therefore, That while we deprecate and oppose all external interference, either abolition or other, with our legislation on this, or any other subject, believing, as we do, that the citizens of Maryland, through their constituted authorities, are fully able to take care of themselves, and altogether competent, without such foreign aid, to enact and enforce laws upon this and every other subject of State policy, we at the same time hold it to be our undoubted right, as free citizens of this commonwealth, respectfully to remonstrate against the enactment of any laws calculated, in our judgment, to injure and oppress either ourselves or any other portion of the peaceable and unoffending inhabitants of the State.

Resolved, That as the Constitution of the State of Maryland guarantees to the slaveholder his right of property in his slaves, we freely concede to him the right to require, by legislative enactments, full security for the peaceable and safe possession of such property—we however conscientiously believe, that by laws heretofore enacted, and now existing, this species of property is as fully secured and protected, as any other property in the State; and that any further legislation upon the subject would, instead of adding to their security, go far to impair and render insecure the tenure by which such property is held.

Resolved, therefore, That we do most earnestly and solemnly protest and remonstrate against the enactment of the aforesaid bill; as being uncalled for by a large majority of the whole citizens of the State, and as threatening to be productive of serious evils and oppressions to very many of its inhabitants, both colored and white.

Resolved, That inasmuch as it is erroneously supposed by many that the colored population of this State is largely increasing, in proportion to the number of white inhabitants, and that this assumption is strongly urged as an argument to prove that further and severe legislation is necessary, to check a growing evil; it is therefore highly important that the fact, that the slave population have of late decreased, when the free negro population has increased, (although in the aggregate the black population has decreased,) should be made known to all our citizens; that according to the census of 1840, it appears that the entire colored population of the State has actually diminished more than three thousand, within the ten years preceding 1840, being over two per cent.; while the white population, during the same period, has increased 25,136, or eight and three-quarters per cent.

Resolved, That the thanks of this meeting be tendered to the representatives from this city in the House of Delegates, for their unanimous opposition to the bill relating to the people of color; and that they be respectfully and earnestly requested to continue their opposition to the final enactment of a bill, whose provisions are revolting to humanity, and so derogatory to the character of the State.

The Senate rejected the odious bill. Fortunately, the means necessary for the defense of slavery cannot be applied to the South, without shocking the moral sense even of her own citizens. Pro-slavery movements, as well as arguments, are, like the famous Kilkenny cats, sure to "eat each other up to the tips of their tails."

From the New-York American.

THE CREOLE CASE AND MR. WEBSTER'S DESPATCH.

The proposition that *slavery* is theoretically against law and right—that it constitutes an exception to the boast with which our own Declaration of Independence commences, "that all men are born *free* and equal," and that it exists only by virtue of special and local legislation—is one that will be admitted without controversy.

But the admission of this truth carries with it, as a necessary corollary, the deduction that no sanction is to be found in the law or comity of nations—which must be founded on universal justice—for such an unnatural and forced condition as that of slavery.

Hence the error which pervades the whole despatch, in assuming, that from the comity of nations support may be claimed for this anomalous institution.

But the practice of England on this head is not left to general reasonings. It is settled by solemnly adjudged cases—and that, too, against British subjects.

Towards the close of the last war between this country and Great Britain, 38 slaves, belonging to a Mr. *Forbes*, a British subject, resident near Pensacola, in Florida, then a Spanish colony which allowed slavery, took refuge on board the *Terror*, a vessel of war forming a part of Admiral Cockburn's squadron, lying off the coast. The owner discovered and demanded them from the Admiral. He refused to surrender them, but permitted the owner to see the slaves, and use all his endeavors to induce them to return to his service; the Admiral promising that no obstacle should be interposed to their doing so, if they desired. They all refused, and were afterwards sent to Bermuda, where they were liberated.

Forbes instituted an action against the Admiral, in the Court of King's Bench in England, laying his damages at £3,800 sterling, the alledged value of the slaves. There was no dispute about the facts, and a verdict was taken for the plaintiff, subject to the opinion of the court on the law. *This was unanimous against the plaintiff.**

Justice Bayley said:

"The law of slavery is a law *in invitum*; and *when a party gets out of the territory where it prevails, and out of the power of his master, and gets under the protection of another power, without any wrongful act done by the party giving that protection, the right of the master, which is founded upon the municipal law of the particular place only, does not continue*, and there is no right of action against a party who merely receives the slave in that country without doing any wrongful act. This has been decided to be the law with respect to a person who has been a slave in any of our *West India* islands, and comes to this country. The moment he puts his foot on the shores of this country, his slavery is at an end."

Justice Best held this language:—

"Slavery is a local law; and therefore, if a man wishes to preserve his slaves, let him attach them to him by affection, or make fast the bars of their prison, or rivet well their chains; *for the instant they get beyond the limits where slavery is recognized by the local laws, they have broken their chains, they have escaped from their prisons and are free.* Those men, when on board the English ship, had all the rights belonging to Englishmen, and were subject to all their liabilities. If they had committed any offense, they must have been tried according to English laws. If any injury had been done to them, they would have had a remedy by applying to the laws of this country for redress. I think that Sir G. Cockburn did all that he lawfully could do to assist the plaintiff. He permitted him to endeavor to persuade the slaves to return, but he refused to apply force. I think he might have gone further, and have said that force should not be used by others; for if any force had been used by the master, or any person in his assistance, can it be doubted that the slaves might have brought an action of trespass against the persons using that force?—Nay, if the slave, acting upon his newly recovered right of freedom, had determined to vindicate that right, originally the gift of nature, and had resisted the force, and his death had ensued in the course of such resistance, can there be any doubt that every one who had contributed to that death, would, according to our laws, be guilty of murder? That is substantially decided by Somersett's case, from which it is clear that such would have been the consequence had these slaves been in England; and so far as this question is concerned, there is no difference between the English ship and the soil of England; for are not those on board an English ship as much protected and governed by the English laws, as if they stood upon English land. If there be no difference in this respect, Somersett's case has decided the present. He was held to be entitled to his discharge, and, consequently, all persons attempting to force him back into slavery would have been trespassers; and if death had ensued in using that force, would have been guilty of murder. It has been said that Sir G. Cockburn might have sent them back. He certainly was not bound to receive them into his own ship, in the first instance, but, having done so, he could no more have forced them back into slavery than he could have committed them to the deep."

Such being the law of England, and enforced against her own subjects under circumstances where, if ever, there was a strong equity in the claim, can it be expected, or ought it to be asked, that such law, so just in itself, so consistent with freedom and humanity, should be set aside for the benefit of foreigners? The question is answered when it is stated. Bear in mind, too, that this is law, not diplomacy; the calm, settled and irreversible voice of justice—not the dextrous, shifting, and oftentimes hollow and insincere sophistry of diplomacy. Ministerial protocols and despatches may be made to take the hue of the hour, and with the hour renounce it, but the judgments of law STAND, and know not change.

It is in this feature of the case that we see the imminent danger to the peace of the two countries, from the claim put forth in the despatch. If the point in issue were one that might be a subject of negotiation, that were open to doubt or compromise, some middle ground might be agreed upon; but here the law on one side is settled and positive, the claim on the other not less positive, and absolutely adverse. Who shall foretell the issue?

And there is nothing in the case of the Creole which—upon general principles, or by reason of any particular facts, beyond that already discussed, of the alledged interference of the authorities at Nassau to free the slaves—can take it out of the category of the adjudicated case above referred to.

So in the general principles connected with the demand and surrender of *white* men, charged with crime, the doctrines of Virginia, as set forth in legislative acts, are singularly at variance with the claim now put forth in her behoof, mainly for the surrender of the revolters of the Creole.

We have in former remarks adverted to the article in Mr Jay's treaty, which stipulated for the mutual surrender of felons and murderers.

It was under this article that the controversy, famous in its day, though now little in the public mind or memory, concerning the surrender of Jonathan Robbins, arose. Robbins, *alias* Nash, had committed a murder on board a British frigate—and proof satisfactory to the President, *John Adams*, having been furnished of the identity of the man, that he was a British subject, and had probably committed the crime, he directed the Marshal of South Carolina, where Robbins was arrested, to deliver him up to the British Consul.

The country was thrown into a flame by this act—for it was in high party times,—and Nash having taken the name of *Jonathan Robbins*, and obtained an American protection, was represented as an *impressed* American sailor, given up to British vengeance, for having risen against, and slain one of those who held him in unlawful bondage.

In the vehement discussions which were had in Congress upon this subject, Albert Gallatin, on one side, and John Marshall, then a member of the House of Representatives, on the other, assailed and defended the surrender. But as to the right of a man, unlawfully held in bondage, to resist even unto death—*both* concurred.

It was said by Mr. Gallatin, that an impressed American seaman who should commit homicide for the purpose of liberating himself from the vessel in which he was confined, ought not to be given up as a murderer,—and in this Mr. Marshall expressed his entire concurrence. "The act," he said, "of impressing an *American* is an act of lawless violence. The confinement on board a vessel is a continuation of that violence and an additional outrage. Death committed within the United States in resisting such violence would not have been murder, and the person giving the wound could not have been treated as a murderer. Thomas Nash was only to have been delivered up to justice on such evidence, as, had the fact been committed within the United States, would have been sufficient to have induced his commitment and trial for murder."

Nash was delivered up *under the treaty*, because the evidence was conclusive that he was *not* an impressed American, and *was* probably a murderer.

But what was the course, in this matter, of Virginia, mother of States and of statesmen, and that now is at the head of those *free* commonwealths whose foundation-stone is *slavery*?

There are yet on the statute-books of Virginia, *unrepealed to this day*, laws enacting that any person who shall deliver up or surrender, either by his own authority or under color of any office under the commonwealth, any free person within the commonwealth, to be transported without the United States, should be adjudged a felon, and sentenced to be confined in the penitentiary. And she further enacted, that in case the person so delivered up, or surrendered, should be transported to a place within the United States, and at such place should be tried and condemned, and in consequence of such condemnation should be executed, then every person concerned in the delivery and surrender should suffer death.

These enactments, it will be perceived, were not limited to the protection of citizens of the United States, but extended to any freeman within the commonwealth! although his hands might be red with murder—although rioting in the profusion fed by forgery, and notwithstanding there was the letter of the treaty, which is the supreme law of the land.

We submit, then, that Virginia is estopped by her own unrepealed legislation, from urging upon other nations claims analogous to those which, under the penalty of death, she prohibited any compliance with on the part of her citizens, even though compliance were commanded by the paramount and lawful authority of the United States.

We submit, moreover, that the right of resistance unto death against unlawful oppression, admitted both by Gallatin and Marshall, in the case of Robbins, cannot depend upon the color of the skin; nor, beyond the sphere of its operation, be impaired by any special local law. We therefore claim the benefit of that right in behalf of the self-emancipated slaves of the Creole.*

We have now brought to a close the remarks we felt called upon to offer upon this momentous question; and have shown, unless we wholly mistake the matter,—

1. That no national law or comity requires or authorizes the surrender of the self-emancipated slaves of the Creole;

2. That in demanding the surrender of the alledged "mutineers and murderers," and indemnification for those colored people who escaped at Nassau, we ask of Great Britain what, the case being reversed, the United States could not concede to her;

3. That neither the local law of Virginia, nor the United States laws, which in this particular case can only be co-operative and co-extensive with the local law, can, in such a case, be deemed of force on the high seas;

4. That the settled law of England entitled every human being on board the Creole to freedom, the instant she reached the port of Nassau—and that diplomacy and policy cannot override nor nullify that law;

5. That in point of fact, the revolted slaves of the Creole cannot, without an equal abuse of language and of justice be considered or treated either as mutineers or murderers; And,

Finally. That in making this a question of indemnification between the two governments, the decision of peace and war is put upon an issue where Great Britain cannot yield, and which the sober judgment of this country cannot ratify.

We are aware that in stating these objections we lay ourselves open to the censure of those who maintain the doctrine, that in all discussions with foreign nations we should present an unbroken front. This, when the battle is engaged, may be true, but not while the din of war is yet unheard. We hold not to the sentiment of "Our Country, right or wrong." On the contrary, we can conceive of no higher duty in a public press than that of resisting error, even though popular; and while there is yet time to pause or draw back, of objecting to measures which justice and humanity reprove.

If the press of the country—if public opinion, be silent in this controversy, the ground taken in the despatch will be persevered in to the uttermost; and the national sanction will thus be given to a claim which cannot, in our judgment, be enforced without war.

War in any cause we abhor and dread—for we are ready to say with Franklin, "that there scarcely ever was a good war, or a bad peace;" but war, undertaken in such a cause as this—war against our own kith and kin for the protection and security of the coasting slave trade—war by a nation of freemen to extend and perpetuate slavery—would be a contest, in which, to use the language of Jefferson, "the Almighty has no attribute that could induce him to take sides with *us*."

Thus impressed, we have endeavored calmly, but frankly, to controvert the positions taken in the despatch. Our part is played—the judgment of the country must determine the event.

* English Common Law Reports, Vol. IX. p. 138, Phil. edit. 1837.

* Since this was published, a writer in the New Haven Herald, of 4th March, has furnished these conclusive precedents of the unvarying practice of the government of the United States, to refuse the surrender even of "mutineers":

"The doctrine which our government has uniformly maintained on this subject is, that which was stated by Mr. Madison, in his letter to Mr. Erskine, of January 7th, 1807, in reply to an application for the surrender of certain British seamen, who, having united with American seamen, left on board a vessel ordered to Halifax, forcibly took possession of her, and brought her into the United States, and were charged with *mutiny, piracy*, and an attempt to murder their officers. Mr. Madison answered, 'that not only no prerogative for the purpose in question, is vested in the Executive of the United States, but that neither the law nor the practice of nations impose on them an obligation to provide for the surrender of fugitives from the jurisdiction of other powers. The obligation can result only from special and mutual stipulations, which do not exist between the United States and Great Britain.'

"In 1817, an atrocious piracy having been committed on board the American schooner Plattsburgh, and Mr. Gallatin, then the American minister at Paris, having expressed a desire for the surrender of Lemolgat, one of the supposed pirates, who had taken refuge in France, he was informed by the Duke de Richelieu, that as no convention existed between France and the United States, for the surrender of malefactors, Lemolgat could not be placed at his disposition, unless the American government would engage to act with perfect reciprocity under analagous circumstances. Mr. Gallatin replied, 'that he was not authorized to promise that the government of the United States would deliver to the French tribunals a man charged with a *similar offense, on board of a French vessel on the high seas.* I think, on the contrary,' he adds, 'that the existing laws would, where there is no convention to that effect with a foreign country, forbid such a surrender.'

"In 1821, Daniel Sullivan, a British subject, master of a British schooner, (called the Maria,) ran away with that schooner and her cargo, and carried them into Mount Desert, in the State of Maine. The vessel and cargo were seized by our officer at that port, for having entered in violation of our laws. The British minister requested that the British subjects who had committed the offense, should be delivered up to the officers of their own government, to be dealt with according to the laws of their nation. The requisition was referred to Mr. Wirt, the Attorney General of the United States, for his opinion in regard to the right and obligation to surrender. In the very elaborate opinion which he gave, under date of November 20, 1821, Mr. Wirt conclusively maintained the position, that in the absence of a treaty stipulation, neither the obligation nor the *right* to surrender, by the President, existed.

"On the 16th of April, 1833, Chief Justice Taney, (the Attorney General of the United States,) after having, as he says, attentively considered the application made 'by the Charge of the King of Portugal for the delivery of two seamen, confined in Boston, whom he charges to have committed the crime of piracy, on board the brig Triumphio,' declares his opinion that the Executive would not be justified in complying with his request. And in accordance with these opinions, has been the uniform practice of *our* government, under every administration."

ROUSE THE NORTH!!

[Washington Correspondence of the Boston Courier.]

ANNEXATION OF TEXAS!!

WASHINGTON, Feb. 23, 1842.

Allow me to invite the attention of your readers to some facts and considerations, going to prove the present reality of a source of danger to our liberties, which, most of them, no doubt, considered at an end some years since. Had they duly reflected upon the desperate condition in which the slaveholding interest in our country is placed; pressed, on the one hand, by the operation of the commercial causes which are slowly, it may be, but surely destroying the vitality, the profits of the system; and on the other, by all those moral and social influences which act more directly upon the consciences and character of the holders of slaves, they would have seen that the *very existence* of slavery, ten years longer, depended upon the possession of undisputed control over the national legislature; and that the clear-headed statesmen of the South would never surrender their favorite project for securing that control. I refer to the ANNEXATION OF TEXAS TO THE UNITED STATES. I wish to give your readers, many of whom are fully alive to the vast importance of this subject to the interests of the free States, a summary view of some of the reasons that lead the friends of liberty in this city to apprehend a speedy and desperate conflict to secure this favorite project of the eternal slavery party.

1. Read a paragraph of the President's message, at the opening of the present session of Congress. After referring to the convention concluded with Texas, he says:

The United States cannot but take a deep interest in whatever relates to this young but growing republic. Settled, principally, by emigrants from the United States, we have the happiness to know that the great principles of civil liberty are there destined to flourish, under *wise institutions* and wholesome laws; and that, through its example, another evidence is to be afforded of the capacity of popular institutions to advance the prosperity, happiness, and *permanent glory* of the human race. The great truth that government was made for the people, and not the people for government, has already been established in the practice and by the example of these United States; and we can do no other than contemplate its further exemplification by a sister republic with the deepest interest.

One history of that commingling of fraud, trickery, and violence, by which a portion of the slaveholders of our land, aided by restless adventurers from every part of the world, and aided by the influence of our government; nay, in one instance, by the army of the United States, wrested from Mexico, a friendly nation, in time of peace, three of her provinces, and converted them into a "Republic," is known to your readers—and I shall not stop to inquire how far *gratitude* for the opening of a new, and, at present, the *only* profitable market for the crop of Virginia's swarthy children, enters into the estimate of the PERMANENT GLORY OF THE HUMAN RACE, which Capt. Tyler thinks will be promoted by the creation of a republic whose "wise institutions" give the United States the *monopoly* of supplying her human shambles with victims.

But where was *the call* for this special eulogy upon Texas? It is found in the known fact that John Tyler has always favored the annexation of Texas to this Union! Hence the official eulogy upon a bankrupt community, owing a public debt equal to *one-half* the entire value of its real and personal property, as a "prosperous" republic!

2. Henry A. Wise, the recognized leader of the Tyler party in the House, in his tirade against Mr. Adams, some days ago, expressed a warm desire for the speedy union of Texas with the United States. That was the *official* explanation of the bad grammer and worse philosophy of the paragraph quoted from the message.

3. The principal organs of the Tyler party, in all parts of the country, including the penny papers recently bought up—I beg their pardon! which have recently, out of "pure patriotism," come out as the defenders of Mr. Tyler and his party, have always advocated the measure. This is true of the majority of the Clay and loco papers in the whole South, and in New-York, Philadelphia, and Cincinnati, and other prominent points of influence. *All these presses*, for several months past, have *teemed* with "news from Texas," and violent and unjust tirades against Mexico, just such as filled their columns when the *first* effort at annexation was contemplated. And now, as in that case, when *sympathy* with Texas, and against Mexico, has been extensively aroused, and the leaders are nearly ready for a movement, some of these papers, like the Charleston (S. C.) Mercury, for instance, are taking special pains, by articles designed for northern readers, to make us think it is a matter of indifference with them, whether Texas is annexed or no. This is just the game before pursued.

4. Turn, now, to Texas. The Presidential election, in Texas, last September, turned *mainly* on the question of annexation, and the candidate in favor of it received two-thirds of all the votes. His party, also, swept the legislature.

5. It is understood, here, that both Houses of the Texan Congress, in accordance with the popular will, have voted to instruct the President to apply, in form, for admission to our Union, and that application is probably *secretly pending now*. If not, it will be very soon.

6. The impoverished condition of Texas, and the coming invasion by the Mexicans, make it necessary for Texas to seek this Union now. And the effect of the *next appointment* makes it equally necessary to accomplish it now, or it can never be accomplished, in the face of a larger northern majority in the House, and a certain northern majority in the Senate next winter, from the accession of Wisconsan and Iowa. The slaveholders, here, manifest the greatest alarm in regard to the loss of their control over the Senate, and the great decline of their power in the popular branch of Congress. Some say they *will not submit* to it. The major part look to the annexation of Texas as the remedy. Texas, with its present population, *by the help of a few census frauds*, would make *five new States* at once, with the requisite population to give them one member of the House, on the 68,000 ratio, and *ten* Senators. That would secure a political control of the country, the admission of Florida *without* the requisite population, and other favorite measures to secure the ascendancy of cotton, tobacco, sugar, and *cart-whips* over the free men of the nation, and over their great interests. And if Gov. Davis was right in his Tariff message, in ascribing too much influence to the cotton-ocracy over the national legislation, it needs no prophet's vision to see where these things will end.

7. The unanimous resolves of Alabama in favor of annexation were presented to the Senate, and printed, without a word of opposition—thus making it, in form, a matter of *consideration* in that body.

8. WADDY THOMPSON, (the "terrible, *very* terrible!") one of the most prominent advocates of the annexation, is sent Envoy Extraordinary to Mexico, without an *apparent* reason. The minister, resident, Mr. Ellis, is a good Tyler man, and did not ask to be relieved. Gen. Thompson was the prominent advocate of war with Mexico, at the time of the Texan war. The promptness with which Mexico, at a moment when her finances were disordered, met the proposition to adjust every just claim upon her, alone prevented a war at that time.

9. At this moment, a class, of untenable and unjust claims, chiefly by violators of the revenue laws of Mexico,—claims which were harped upon very much then, by Thompson and others, are revived; and the integrity of the Mexican members of the mixed commission, who refused them, and of the upright Prussian ambassador, Baron de Roeune, who as umpire, rejected them, is coarsely impeached, both in public and in private, by the Texan party. And the Texan land and land scrip holders, as usual, feed the flame of this and every other source of irritation. Meantime, the gross outrage of the Texans on our flag, recently, is passed over silently, or apologised for. I think the facts I refer to have appeared in your paper. Had those impudent Texans been Mexicans, we should have had war before this.

10. Consider the systematic effort, throughout Kentucky, Tennessee, and Louisiana, and in the press, to excite a war fever about the marauding expedition of the Texans to Santa Fe. You remember the terrible fictions of the American consul, who, as a part of a scheme, returned to the United States, and *published his report* to the Secretary of State in the St. Louis papers! That Santa Fe expedition, to a considerable extent, was originated in New Orleans. It was equipped and openly started from there, with the undisguised design of getting possession of Santa Fe and its province, "peaceably if they could, but forcibly if they must." And its starting was a matter of general interest with the "friends of Texas." Could *that consul* be interrogated, on oath, if he is not too great a—"peculiar man," he would say he was apprised of its coming, and its designs, long beforehand. One who was present in New Orleans, and fully aware of its schemes, when they started, said, in my hearing, that *only two* of the expedition, Coombs and Kendall, *retained* the character of citizens of the United States, the rest being TEXANS, within the meaning of the laws of Texas, though mostly natives of this country, and, perhaps, legal voters here, also! Read the notorious falsehoods, *all coined in New Orleans*, about the cruelty of the Mexicans to the prisoners! Coombs and Kendall have contradicted them, but they are repeated as boldly as ever. *And if they were true*, though our feelings of humanity might lead us to weep, or remonstrate, or denounce the Mexicans before the world, *what right have we*, in any national capacity, to interfere between what we acknowledge to be two independent nations? It is their affair, not ours. Yet the New Orleans papers

and the whole Texan party, are flaming for a war about it! Or, rather, the violent part of them are so. And while their violence is stimulated and fed by the artful leaders, and our minister to Mexico is ACTUALLY INSTRUCTED to interfere in their behalf, as far as he can, without assuming any responsibility for the expedition: there is reason to believe that this is only the *cover* and *blind* to a far deeper game.

11. It is of no use to ask *how* some things are known, or on what precise evidence. There's a kind of moral *presentiment*, in relation to coming political or social changes and movement, gathered from tones of voice, the *style* of a remark, the *absence* of certain things; all, "trifles light as air," if you will, but indications of coming events, *as certain as direct* testimony. Allow, if you will, that my *say-so* is the only tangible evidence of the following remarks under this head. They will prove true. Mark them well:

☞ *The combination of slaveholders and locos that now rule Congress, have determined, with a great degree of unanimity to unite Texas with this country, at the present session of Congress.* This accords with what a leading democrat in Boston, who was active in forming the plan of this combination, a year ago, told me was the ONLY expressed condition of that re-union of the democracy and slavery, which we now witness in Congress.

☞ Fearing to bring the question before the House of Representatives, where it must encounter eager, eloquent and powerful adversaries,—men who, on this point, control the popular mind at the North,—it is intended to do the WHOLE WORK BY THE TREATY-MAKING POWER ALONE!

In the Senate, there is no one man "armed and equipped" to oppose: and a majority are supposed to be favorable to this deed. Your older readers will remember that it was the OBSTINACY OF THE SENATE that decided the MISSOURI question against the North; as I, a younger man, have been surprised to learn, by a recent examination of the recorded action on that subject. The Senate is *now* equally governed by southern influence.

☞ Waddy Thompson has gone to Mexico, on the one hand, to press the untenable claims before referred to, and make them *casus belli*; meantime using every means, as Poinsett formerly did, to foment the domestic discords of that country, and to revive the "Americanos" party and societies;—and, on the other hand, to *negotiate, for a large sum, the cession* of Texas and the whole country to the Rio Bravo, in full satisfaction of all claims, insults, injuries, and so forth. With WAR in one hand, and THIS TREATY in the other; with money enough to back him, what may not one of the most intriguing, reckless and unprincipled men in the whole South accomplish?

☞ If these statements are true, they will probably be denied in the pro-Texan, and perhaps Tyler papers. The whole scheme is carried on with such art and secresy, that, while every thing is maturing for the result, there is as little *appearance* of a movement, outwardly, as possible.

Preparations, however, are making for a *countermine* for an EXPLOSION, in a brief period. And well and deeply as the plan is laid, and daring as the leaders are, I am fully persuaded that it may be defeated yet, on one condition—☞ IF THE NORTH CAN BE AROUSED! ☜

Let Massachusetts solemnly renew her manly and truly NULLIFYING resolves and INSTRUCT her Tyler senators in their duty. With a single exception, her representatives are heartily right. In the Missouri contest, Massachusetts had a SHAW; in this, she will have a ——— ———. I forbear to name him now. His constituents, *to a man*, are against him. And perhaps he may yet count the cost of playing into the hands of that overshadowing SLAVE POWER, that destroyed our tariff, deranged the currency, cut off our West India trade, suffers our trade with Brazil and Haiti to languish under discriminating duties against us, and cares nothing that the entire productions of the free States are almost excluded from the great markets of the world; while our diplomatic corps strain every nerve to favor the cotton and tobacco trade, and to negotiate for the restoration bondage of "OUR SLAVES" who have escaped their fetters, by the providence of God, or by their own right arm, breaking the yoke from their own limbs—and by their moderation and humanity when victors, proving their title to sympathy in their contest for a freedom which they adorn.

Knowing how deep is the slumber of the public mind on this subject, since the first effort at annexation was defeated, I have written *plainly*. The time, the hazard, the disastrous consequence of the annexation require it. And as a motive to zealous effort to resist it, let your readers remember, ☞ that a successful resistance, through this Congress, is a final defeat of it. And the perfect knowledge of this fact, on the part of the slaveholders, makes their determination to accomplish it strong, in proportion to the risk of a failure, with the inevitable results of that failure, the very sudden overthrow of slavery. It is a struggle for life or death, both to slavery and freedom.

Slavery is ready for it, armed and drilled. Freedom, half asleep, is stupidly hearing slavery say, "Peace, no danger: Texas may stay out of the Union; perhaps it will be quite as well."

Yours, with regard,
SECRETS.

LETTER FROM JUDGE JAY TO JOSEPH STURGE, ON THE CREOLE CASE.

The pro-slavery American papers are full of wrath to observe the following going the rounds of the British papers. William Jay is the "worthy son of a worthy sire." Just so would the venerable John Jay write, if he were living at this momentous crisis. Praise be to his memory!

NEW-YORK, Jan. 6, 1842.

You will have heard, before you receive this, of the affair of the Creole, one of our coasting slavers. She left Virginia, for New Orleans, the last of October, with a cargo of 136 slaves; while on the voyage, the slaves, or a portion of them, rose on the crew, and after a slight struggle, became masters of the vessel. There were twelve white men, and only one was killed. The wounded, including the captain, were humanely treated by the negroes, who dressed their wounds. The vessel was carried into Nassau, where all the slaves were liberated, except nineteen concerned in the "mutiny," who were confined by the authorities to await the orders of the home government.

Our slaveholders are in great wrath, and mean, if possible, to terrify your government into a surrender of the nineteen murderers, that they may be suspended from southern gibbets *in terrorem*. They will no doubt be demanded in peremptory terms by our minister in London. In my opinion, this surrender would be most disgraceful to Great Britain, most cruel, wicked, and pusilanimous.

Admitting them to be murderers, by what law is your government authorized to surrender to the United States nineteen human beings to be put to death? The law of nations does not require it. We made a treaty with you in 1794, by which each party agreed to surrender murderers, but that treaty expired, and since then we have refused to surrender murderers at the request of your government, as, for instance, in the case of the two Bambers, who fled to this country from Ireland; and in the case of one Holmes, who committed a very atrocious murder in Canada. Also, in the case of the Amistad negroes, we refused to surrender the alledged murderers to the Spanish minister.

If you cannot surrender them as murderers, can you, as *fugitive slaves?* If you surrender these men, on what plea can you afford protection to the 12,000 fugitives in Canada? Have we a right to claim favors we do not reciprocate? There is no law authorizing the surrender of a foreign fugitive; and so far have we been hitherto from claiming the surrender by you of fugitives as a right, that we once offered to agree to surrender all fugitives from your West India islands, provided and on condition that you would bind yourselves by treaty to surrender such slaves as might flee to Canada. I mention these facts that you may see that the claim we shall prefer for the surrender of the Creole negroes is as contrary to international law, as it is to the law of God. There is not one of the slave holders who are now thirsting for the blood of these negroes, who would, in similar circumstances, have scrupled to take human life. Do let your government and people understand the true state of the case. I do hope your ministry will listen to the dictates of justice, humanity, and national honor.

From the Friend of Man.

HIRAM WILSON'S SETTLEMENT FOR COLORED PEOPLE IN CANADA.

TORONTO, Dec. 28th, 1841.

DEAR BROTHER—I wish to have the readers of your paper informed of what we are doing, and attempting to do in Canada, for the benefit of the refugees from oppression; though it no longer devolves upon me to give to the public an annual report, but rather upon the Executive Committee at Rochester, from matter communicated to them quarterly from this field. Should they do their duty, an annual report may be expected from them, in the course of next month. Since my last, I received $800 from James C. Fuller—exchanged it here for British gold—made enough in the exchange to bear my expenses to the Western District and back—made my way as fast as possible, to the river Sydenham, a beautiful stream that empties into Lake St. Clair, and navigable for steamboats and schooners, 16 miles above the mouth—purchased an excellent lot of 200 acres, which commands the river on both sides, right at the head of navigation. The climate is mild and perfectly healthy—the land dry—moderately undulating and extremely fertile, covered principally with sugar maple and black walnut. The conveyance is made to six trustees, three white men and three colored—all British subjects, though one, James C. Fuller, is a resident of the State of New-York. We had long desired the lot, on account of its peculiar advantages, and were not without great anxiety and many fears that we should fail of securing it. On securing the lot, and obtaining the deed, for which I paid $800 of God's gold, I looked upon the ground as emphatically, "*Emanuel's land*" —called a few persons, white and colored, around me, near the center, upon the banks of Sydenham, and consecrated the ground to the Lord. We formed a semi-circle upon the south side of a great oak, which spread its branches to the heavens, where we sung praises to the Most High—bowed the knee, in four or five inches of snow, and had a refreshing season of prayer—five persons praying in succession before we rose. This occurred on the 28th of last month.

After a tedious walk to Detroit and back, via Chatham, 140 miles, through dissolving snow, rain, and mud, partly by moon and star-light, for the purpose of seeing Royal Weller and the widow Lovejoy, I shouldered an axe, called a few colored men to my aid, cleared off a beautiful building spot, chopped the logs, and in three days, got my house up as high as the joists, 26 by 20 feet. It stands where once stood an Indian wigwam, the old stakes of which I pulled up with my own hands, in clearing away the rubbish—made arrangements for finishing the house, and returned to Toronto, in three weeks and three days from the time I started, having had the hardest journey I ever had in my life. I am now making arrangements, as fast as I can, to remove my family, and fix my residence upon that holy ground. We expect to start by the middle of next month. Brother Weller, from whom I have just heard, is now there, with his family and effects, having lately married the widow Lovejoy. She has, for sometime, desired to spend her days in Canada, among the star-led pilgrims, though I was not aware of it until very recently.

We hope to have the British American Institute of Science and Industry, open for the reception of students, by the first of May next. The grand design of the institution is to benefit the colored people; but white persons and Indians are not to be excluded.

Our prospects, brother, are glorious. The merciful designs of heaven towards the bewildered outcast will surely be accomplished, and we have but to struggle on a little longer, assured that victory will be ours, though we die in the struggle for God and humanity.

RECEIPTS SINCE MY LAST.

From Mrs. Gerrit Smith, and daughter, Peterboro, N. Y.	$10 00
Through Dexter Fairbanks, New-York, collected by Miss Wing, of that city, in New-York and Massachusetts,	20 00
By Selah M. Africanus, from Westmoreland, Oneida Co. N. Y.	10 00
By Prentice H. Evans, from Hanover, New Hampshire,	7 00
Through Wm. J. Savage, of Utica, for Thos. C. Green, Mechanicsville, Saratoga Co. N. York,	10 00
Sum total,	$57 00

Most of the boxes received were timely, and highly valuable. We are warranted in saying, that much distress and suffering will be prevented, the present winter, by their distribution, which has already been made. Thanks to the numerous Dorcas's, for their liberal and important services, the past year. Thanks to the American philanthropists, for their well-timed beneficence. Supreme and everlasting thanks to God, Most High, for his numerous mercies, and enraptnring smiles, which have crowned the year. Farewell. HIRAM WILSON.

Communications.

CONVENTIONS IN MONROE COUNTY.

FARMINGTON, March 6, 1842.

We have just closed our campaign in Monroe county; and although I am excessively fatigued, I must not omit to send you a brief account of our meetings.

Our first appointment, in *Perinton*, failed, on account of a driving snow storm, which prevented both ourselves and the people from attending. We therefore commenced our labors at

Egypt, February 18.—Jacob Ferris being absent "on furlough," J. C. Hathaway accompanied me to this place. We had meetings in the afternoon and evening, which were well attended. The people listened with interest to facts and arguments showing how slavery was undermining the foundations of their own liberty, and involving the country in moral and pecuniary ruin. No one opposed us, although freedom of discussion was conceded to all who were present.

Fairport, February 19.—At this place we held three meetings in the Presbyterian meeting-house; morning, afternoon, and evening. Several persons expressed themselves opposed to our "ultra" views, but claimed to be good abolitionists. The subject which excited most interest, was the supposed pledge of the North, to put down insurrections. We took the ground, that if the Constitution contained such a pledge, it was immoral, and therefore binding upon no one; and that it was the duty of the people of the North to declare that they would not be bound by it. Some contended that such a declaration would promote insurrections; while others contended that it would probably lead to a peaceful emancipation, by convincing the masters that their own safety demands such a course. We endeavored to show, that while the North consents to the common interpretation of the Constitution, she abets slaveholding, and is equally guilty with the slave owners, who could not long retain their slaves in bondage without her aid; and therefore, that the question was not, whether she would encourage an insurrection of slaves, but *whether she would continue to sanction an insurrection of slaveholders. This* question, we contended, must be settled by itself, and on its own merits, independently of the question whether it would be right or wrong for the slaves to fight for freedom. The discussion created much interest among the people.

Pennfield, February 21.—In the forenoon our meeting was small; but in the afternoon a goodly number were present, and in the evening the Baptist meeting-house was well filled. The Baptist minister, a professed abolitionist, and a third party man, I believe, winced under our plain talk about ministers and churches. He did not agree with J. G. Birney, that "American churches are the bulwarks of slavery." He assailed me because I did not vote; and said, that while I neglected this duty, I could not consistently complain of ministers for neglecting to preach against slavery! He could not *vote* for any man at the polls, who was not an abolitionist; but he could hold *religious* fellowship with men who were playing the part of the priest and Levite toward the slaves! In other words, his politics were purer than his religion! There are multitudes of such men in the third party.

Parma, February 24.—Our meeting at this place produced much excitement. It was held in the Baptist meeting-house. The Baptist minister, not being an abolitionist, was greatly offended because we spoke of the triennial convention. He accused me of uttering falsehood, and of insulting the Baptist church and the people of the place; and then he left the house in a passion, calling on the people to follow him! No one, except his own daughter, obeyed his mandate! His conduct had the effect to double our audience in the evening; and I have never known a case where the people appeared to be more interested in the great truths presented before them.

Brockport, February 25.—On arriving at this place, we were disappointed to learn that no appointment had been made for us. And what do you suppose was the reason? Why, they had a revival of religion, and they were afraid it would be greatly injured by a presentation of the claims of the slave! The minds of the people, we were told, were fixed upon the subject of religion; and it might be fatal to their souls to urge upon them the duty of assisting those who had fallen among thieves! Alas! how different is the popular religion of our country from that inculcated by Christ! On a certain occasion, a lawyer came to Him and asked, "Master, what shall *I do* to inherit eternal life?" What was the reply? That he must believe in a certain system of theological doctrines, join a church, and punctually observe certain ordinances? No. "Thou shalt love the Lord thy God, with all thy heart; and thy neighbor as thyself." The lawyer, perhaps in a caviling spirit, asked, "Who *is* my neighbor?" In reply to this question, Jesus related the beautiful parable of the good Samaritan, in which He distinctly taught that every human being, who might be in circumstances of want or affliction, was his neighbor. The priest and Levite were condemned, not because they openly apologised for robbery and murder, but simply for *neglecting* to render that aid to a suffering man, of which he stood in perishing need: while the Samaritan was commended for giving him relief, and the lawyer commanded to "go and do likewise," as an indispensable condition of salvation. In our country, not one man alone, but two millions and a half of our population, have "fallen among thieves;" and the great majority of those who claim to be ministers and disciples of Jesus, pass by on the other side! Nay, worse; many of them are in open and undisguised companionship with the robbers, and actively aiding them in their murderous work! They are afraid the interests of *religion* will suffer, if the people are exhorted to do that which Jesus himself declares to be indispensable to "eternal life!" Doubtless what *they* call religion, *would* suffer. It is quite natural that those whose "craft" lies in the manufacture of spurious coin, should be alarmed at the prospect of a sound currency!

Bergen, February 26.—This place is in Genesee county; but as it lay in our route, it was included in our list of appointments. We held three meetings in the Presbyterian meeting-house; which, considering the bad travelling, were well attended. Much interest was excited from the fact that several individuals, among whom was a late member of the State Assembly, came out in opposition. The ex-legislator manifested more tact than candor; which, perhaps, was quite natural for a politician.—He was exceedingly ignorant of the principles and purposes of abolitionists. For example: he said they had petitioned Congress for the abolition of slavery in the *States*; and when that was denied, he said they had done so *at first*, but altered their petitions after they found out their mistake! He evidently came to the meeting expecting to hold an argument with us on the power of Congress to abolish slavery in the *States*; and he was not a little chagrined, when he was told that abolitionists had from the first, denied the existence of such a power. There are thousands of men as ignorant on this point as he was. Our discussion turned upon the adaptation of the measures of abolitionists to accomplish their object; and the arguments, *pro* and *con*, were such as are familiar to anti-slavery ears.

Churchville, February 27.—On arriving at this place, we learned that no appointment had been made for us, although notice had been sent, three weeks previous, to the Rev. Mr. Carver. The reason assigned was, that we were agents of a society which countenanced non-resistance, women's rights, &c. &c. This was the first instance in which we had encountered such treatment; and I was not a little surprised that it came from a man who had received his education at Oberlin. I trust that not many of the students of that institution as so illiberal in spirit. Notwithstanding this unfortunate circumstance, we held a meeting at the Presbyterian meeting-house, in the evening; and we had cheering evidence that our labors were instrumental of good.

Scottsville, February 28.—We held two meetings here, in the Methodist house. The streets were very muddy, but a goodly number attended; among whom were the Episcopal, Presbyterian, and Methodist ministers. Neither of them said a word, though all were invited to take part in our discussions. The Episcopal minister, however, bid us God-speed, at the close of the last meeting. I did not know that he was a clergyman, at the time; if I had, I should have inquired whether he had ever advocated the claims of the slave in his own pulpit. I hope he has done so; but I find many ministers, who make strong professions of abolition in private, neglect this important duty. We learned that efforts had been made to prejudice the people of this place against us, by representing us as infidels, anti-Sabbath men, &c. It is thus that our opponents are ever seeking to make up false issues, and to close the public ear by appeals to popular prejudice.

Henrietta, March 1.—Our ride to this place was excessively fatiguing, in consequence of muddy roads. We hardly thought it possible that any one would attend our meeting, and almost concluded to go on to Rochester, and leave our appointment unfulfilled. Our host, however, would not listen to this proposition; and the result proved that he was right; for we had a very interesting meeting, at 2 o'clock, P. M. The people released us from our evening engagement, to give us an opportunity to ride to Rochester that night, which we did, over a strange road, and through the mud and rain. As we approached the city, it appeared to be wrapped in flames at various points. This appearance was caused by bonfires in the streets, which sent up their lurid blaze in the midst of the surrounding darkness; producing an effect at once beautiful and sublime. This exhibition more than repaid us for our otherwise toilsome ride; and when, on our arrival, we found warm hearts to bid us welcome to their hearth-stone, and to sympathise with us in every trial encountered for the slave's sake, we felt that we had no occasion for despondency, but much to encourage us to still greater zeal and faithfulness in pleading the cause of liberty and humanity.

OLIVER JOHNSON.

THE CHINESE WAR.

By referring a the Standard, of February 17th, our readers will find an editorial by D. L. C. on this subject. The following comments thereon are from the pen of William Adam, late Oriental Professor at Harvard University, who has lectured on the East Indies, this winter, with much acceptance. We have been obliged to condense his remarks somewhat, on account of the crowded state of our columns. Those who take an interest in the subject, will understand these remarks better by referring to the editorial, to which they reply.

"John Q. Adams, according to D. L. C. has not brought forward any justification of the conduct of England; but he has no reasonable doubt that there *is* a justification according to the law of nations. This justification he finds in a statement made to him by 'a person of more than common judgment and integrity, who returned, in the winter of 1840, to this country, from a China voyage.' This person stated that the opium trade, though nominally prohibited, was practically tolerated; not only by the corrupt provincial functionaries of Canton, but by the emperor himself; whose treasury, at Pekin, was directly and knowingly enriched from that source.

"These alledged facts are improbable. They leave the conduct of the Chinese government unexplained and inexplicable. I can well understand that the emperor's government should be, as alledged, wholly corrupt and shamelessly mendacious; forbidding in words what they sanction by their deeds. But I do not understand how such a government should become suddenly virtuous, and in this paroxysm of purity not only confiscate ten millions of dollars worth of opium, but with stern and unimpeachable honesty destroy every vestige of it from the face of the earth.

"If we suppose, what I hold to be the real facts of the case, that opium was originally a lawful import—that when its injurious effects on public health and morals were discovered, it was prohibited; that the imperial prohibition was enforced only by fits and starts, owing to the systematic corruption of the government officers; and that the emperor, alarmed at the constantly extending evil, and finding former efforts for its suppression unavailing, resolved to adopt sweeping and uncompromising measures of reform—suppose this, and all is plain and intelligible. But according to the assumption of D. L. C. the late proceedings of the imperial government become a perfect enigma. Something more than individual assertions are needed to establish these allegations. The person on whose testimony they are founded might safely affirm that the premium or bribe was as well settled between the bribers and bribed at Canton, as any custom-house rate; just as American masters of vessels and supercargoes will tell him that it is fully understood at the custom-house of Cuba, under certain circumstances, and for certain objects. He may also safely affirm that the opium trade was carried on with the perfect knowledge of the emperor, as his repeated edicts for its prohibition prove; and that, according to the recognized custom of the empire, the governor of Canton paid the emperor an enormous bonus for his place, which he was the better enabled to pay out of the perquisites derived from the opium trade, and other corrupt sources. But that the emperor knew and approved these perquisites, and that the bribes went as regularly and avowedly into the treasury, as any other branch of revenue, needs to be proved by something more than mere assertion.

"In the next place, these alledged facts are inconsistent with other well-known facts. How can they be reconciled with the unsuccessful attempt of the English to obtain the sanction of the Portuguese government to establish themselves in the opium trade at Macao? With the fact of the removal of the opium depot from Lark's Bay to Whampoa, and thence to Lintin? With the strong recommendation of the East India Company at Canton, in 1800, to the Court of Directors to take measures for preventing shipments of opium from either Bengal or England?

"I quote the following from Shuck's Collection of Authentic Chinese State Papers, to prove that the Chinese government, instead of universal connivance at the introduction of opium, did make frequent efforts to put an end to the traffic:

"It was not," says this writer, "until 1793, that the Chinese authorities began to take public notice of the foreign vessels which imported opium. Having met with repeated annoyances, both from the lawful authorities, and from Chinese pirates, the Lark's Bay traders, in 1796, took one of their vessels, laden exclusively with the drug, to Whampoa; where she lay for upwards of fifteen mouths, without hindrances and without molestation. Up to 1820, vessels continued to bring opium to Whampoa, without any annoyance from the mandarins; except one, in 1819, when an attempt was made to search vessels supposed to have the drug on board.—The English long but ineffectually sought, before proceeding to Whampoa, to obtain a sanction from the Portuguese government to establish themselves in the opium trade at Macao.

"Keihkung, governor of Kwangtong, sent up a memorial, in the fourth year of Kea-King, (1799,) praying that prohibitions might be enacted against opium, and that offenders might be made amenable to the laws. So active were the Chinese in their denouncements against opium, in 1800, that the East India Company's supercargoes, at Canton, strongly recommended the Court of Directors to take measures for preventing all shipments of opium from either Bengal or England. In the fourteenth year of Kea-King, (1809,) the governor of Canton required the hong merchants to give bonds of security that all ships wishing to discharge their cargo at Whampoa, had no opium on board. Governor Teeang, in 1815, made a report to the emperor in relation to the traitorous nations who dealt in opium at Macao, and received Imperial commands rigorously to enforce the laws against them. Governor Yuea issued a prohibitory declaration against the drug, dated April 5, 1815, in which he says: 'Opium is an article which has been long most strictly prohibited by his Imperial Majesty's commands; and frequent proclamations have been issued against it, which are on record.' In this same year, 4000 chests from Bengal, and half as much from other places, were imported in to China; and the governor, in his public papers, about this time, threw the whole of the odium of the traffic and evils of opium, upon the Portuguese, English, and Americans. Being greatly annoyed by the authorities at Whampoa, the opium ships were taken from there and permanently fixed at Lintin, in 1821."

"These papers go to prove that edicts against the opium traffic were not wholly a dead letter, and that they were at the time fully believed to be sincere.

"But allowing the statement of the gentleman from China to be perfectly correct, in all its details, by what chapter and verse of the law of nations can one nation be justified in making war upon another for substituting a real and effective prohibition, instead of a nominal one? In other words, for being honest enough to enforce its own laws? Admit that all the functionaries of the Chinese government, from highest to lowest, had participated in open and unblushing bribery, would their turning over a new leaf be sufficient cause of war? The profits became so exorbitant, that the smugglers could afford immense bribes; because these were accepted, ought the bribing nation therefore to benefit by the enormity of its own wrong?

"To my mind, the alledged facts, instead of justifying the war, aggravate the criminality of England.

"I conclude, with the expression of my regret (a feeling in which I believe others participate) that the editorial columns of the Standard should have been employed to justify war, in any form; and especially a war which in its origin and progress is characterized by so many features of glaring criminality and injustice.

W. ADAM."

JAMES FORTEN.

A large and respectable meeting of the citizens of Philadelphia, (without distinction of complexion) convened pursuant to public notice, for the purpose of expressing their condolence with the family of the late James Forten, senior. Also, for the irreparable loss sustained by the community in the demise of this venerable and deeply regretted fellow-citizen, held on Monday afternoon, March 7th, 1842, at the First Presbyterian church, in Seventh street. The meeting was organized by calling the Rev. Stephen Smith to the chair, and the appointment of Stephen H. Gloucester, and Isaac White, Secretaries. The President stated the object of the meeting, in a brief and impressive address; when on motion, resolved, that a committee of seven be appointed to prepare resolutions expressive of the sense of the meeting. The following gentlemen were appointed:—Rev. Daniel A. Payne, Rev. Henry C. Wright, Rev. Charles W. Gardner, John P. Burr, J. J. G. Beers, Samuel D. Hastings, and Thomas Butler. The committee withdrew, and during their absence, several gentlemen addressed the house in a feeling and appropriate manner. The committee returned, and the following resolutions were unanimously adopted: Whereas, we view with deep regret, the demise of the late James Forten, and feeling that in his decease, the public have lost one of its brightest ornaments, and an honorable patriarch, one who was held in the highest estimation, therefore, resolved, that we have ever regarded the character of the late James Forten, as being a truly great man. 1st. Because of his extraordinary industry and enterprise in his peculiar vocation. 2d. Because of the rich example be has left to us, to our children, and to our children's children, in his filial and paternal affection to his widowed mother and sister. 3d. Because, notwithstanding the most discouraging and crushing obstacles beset his path, be rose to be a man of extensive intelligence, unusual benevolence, of exalted virtue, and great respectability. Resolved, that we deeply sympathize with his respected family, in the afflictive but wise dispensation of Divine Providence towards them. Resolved, that J. J. G. Beers, Rev. Stephen Smith, Thomas Butler, Samuel D. Hastings, and James Needham, be appointed a committee, whose duty it shall be to make arrangements for a public meeting, when an eulogium shall be pronounced on the life and character of the late James Forten.

Resolved, That Thomas Butler, John P. Burr, and Stephen H. Gloucester, be a committee to convey a copy of these proceedings to the bereaved family. Resolved, that a copy of these proceedings be sent to all the different papers in the city for publication; and to New-York, and Boston, for the same purpose. On motion of Mr. William Harnet, seconded by Mr. John P. Burr, resolved, that the Rev. William Douglas be requested to furnish a copy of his address on the funeral occasion of our beloved fellow-citizen.

STEPHEN SMITH, *President*.

STEPHEN H. GLOUCESTER, } Secretaries.
ISAAC J. WHITE, }

FREE LABOR GOODS.

A committee was recently appointed by the Union Free Produce Society, of Chester and Lancaster counties, Pa. to inquire into the genuineness of goods professing to be free from the stain of slave labor. The committee addressed the following queries to Charles Collins, of New-York:

RESPECTED FRIEND:

By answering the following queries thou wilt much oblige thy friends, and confer a particular favor upon the advocates of abstinence from slave labor.

1st. From what source is thy free cotton obtained? and is the necessary care taken by the manufacturer to preserve it from a mixture with that which is not free?

2d. Is the coloring used by thee, free from the stain of slavery?

3d. Whence are thy groceries obtained?

4th. Is thy store supplied *entirely* with free goods, or are both kinds kept therein?

THOMAS HAMBLETON, }
ELIZABETH KENT } *Committee*.
ELIZABETH HAMBLETON, }

To these questions Charles Collins returned the following reply:

"I received yours, requesting answers to four queries. In reply to the first, I may say that I have had some free labor cotton from *Friends* in North Carolina, and some from Alabama. I expect some from Georgia, and may perhaps have some from Florida. From good information, I have reason to think that free labor cotton is to be had in all the south and southwestern States, where cotton is raised. It is produced by the labor of poor, white men and their children, in small quantities. Some raise two or three bales, and some more. Much of it is cleaner and better than slave grown cotton. A person from Florida, with whom I have been acquainted for several years, told me this week, that he could get 20 or more bales in his neighborhood. Another, now deceased, with whom I was very intimate, had resided in Charleston (S. C.) and went to Friend's meeting there. He said he thought that, by taking pains, there might annually be produced in South Carolina near one thousand bales of free labor cotton. He said it was brought to Charleston in one horse wagons, in the fall; but that from slave plantations was conveyed in large teams. In the English West Indies and Haiti, free labor cotton is raised; also in some parts of South America. I think I might safely engage to procure free labor cotton in much greater quantities than there is at present a demand for in the United States.

Second: Indigo is a leading article in coloring. This mostly comes from Bengal, in India, and Caraccas, in South America, where it is raised free from slave labor. Not much is now raised in the South. Madder and woad, both principal articles, come from vegetables raised in Holland and England; of course free. As to other colors, I cannot say much about them.

Third: Much of my sugar is raised on free labor plantations in Porto Rico, and Laguira. The loaf and lump sugar I purchase is made of Manilla, Siam, and other free sugars; also Carthagena. I have white sugar from Canton; likewise Maple sugar.

Fourth: I have kept a strictly free labor store, for 25 years and upwards; chiefly groceries, some cotton goods. I may, perhaps, have more cotton goods. There are now in the hands of a calico printer, about 8,000 yards for me; to be plain goods, and fast colors. From late information, I am led to think that sugar, &c. raised by free labor, is to be had in Louisiana. I have written for some. I prefer goods, the growth of our own country, because no duty is paid on them. Some of the money that goes into the national treasury is used to make war upon Indians, &c.; and in this I wish to take no part.

Yesterday I engaged ten bales of upland cotton to be procured in Florida, by a person with whom I have been acquainted several years; he told me he thought he could get me a much larger quantity, in a neighborhood where were a considerable number of poor people who raised it without slavery. By consulting the Encyclopedia of Geography, in 3 vols. by Hugh Murray, published in Philadelphia, in 1838, thou wilt see a list of the British islands, all free; and that in the island of Porto Rico there were, in 1830, 323,838 persons. Of this number 34,240 were slaves; 127,287 free colored persons; and 162,311 whites.

This shows that about one tenth are slaves. These slaves, I expect, are chiefly employed in boiling sugar. My mind is so much led to think of the South, that I have thought I would like to spend my winter there, buying free labor goods, and visiting slave plantations. If the several free produce societies would unite, they might perhaps make it worth while for some one to go there on that business.

CHARLES COLLINS,
No. 3 Cherry Street, New-York.

FROM THE UNION FREE PRODUCE SOCIETY.

Resolved, That the reply of Charles Collins, of New-York, to the interrogataries of our committee, received by this society, is satisfactory in detail. It tends to confirm the confidence hitherto reposed in him, as an agent for procuring goods uncontaminated by the gains of oppression, as exhibited in the system of American slavery.

A TRIBUTE TO THE DEPARTED.

At a stated meeting of the Philadelphia Female Anti-Slavery Society, held 3d month 10th, the following resolution was unanimously adopted:

Whereas, This society has recently been bereaved, by death, of one of its earliest and most self-denying members, Grace Douglass, and the abolitionists of this city and of our country, also, of another venerable condjutor, James Forten, therefore,

Resolved, That while we offer to their afflicted relatives and friends our warmest sympathies, we regard their removal from us as a call to renewed diligence in the work to which they devoted their energies, and in which we are permitted awhile longer to labor; and that, profiting by their exemplary lives and triumphant deaths, we will endeavor to follow them as they followed Christ. ANNA M. HOPPER, Secretary.

TALES OF OPPRESSION.

BY ISAAC T. HOPPER.

No. LIV.

Samuel Johnson.

In the 12th month, 1804, about seven o'clock, P. M. I was called upon by several colored persons, who informed me that a free colored man, by the name of Samuel Johnson, had just been arrested as a slave. Without delay, I called upon Thomas Harrison, who accompanied me to the house where the arrest had been made. Here we learned that they had taken him to a tavern kept by Peter Fritz, in Sassafras street. We found him guarded by the landlord and two or three other persons. Upon inquiring, we discovered that Johnson was not claimed as a slave; but that they held him as a hostage, till he should produce his wife and children, who were slaves; and who had got information that they were pursued, barely in time to make their escape before the party in quest of them arrived at their dwelling. Finding the fugitives had fled, they became greatly exasperated, captured the husband, and conveyed him to the place above-mentioned; and because he refused to go with them voluntarily, they had severely beaten and forced him to accompany them; telling him if he would not inform them where they could find his wife and children, they would take him to the South and sell him. He informed them that they might make a slave of him, or murder him, if they pleased, but that no suffering they could inflict should ever induce him to betray his family. His hands were tied behind his back, and he placed in one corner of a back room, which was pointed out to us by a colored man, who had watched their movements.

We attempted to enter the room, but found the door fast; and Fritz declared we should not go in. We inquired his authority for making his grog-shop a prison.—He replied that the man was placed in his custody by two of the city constables, and swore he should not be released till they arrived. We told him to open the door, or we would soon have it opened, and in a way that possibly might cost him something to restore it to its present condition. He was further informed, that he had already made himself liable to an action for false imprisonment. Seeing we were determined to have access to the man, the door was opened, and we walked in. When Johnson had given us a narrative of his case, I took my penknife out of my pocket, and cut the cord with which he was bound, amidst the threats and curses of his guard, and ordered him to follow us. One of the fellows having him in charge immediately sprang from his seat, laid hold of Johnson, and swore by his Maker that he should not leave that room, till the constables came, who had placed him in their custody. I stepped up to him, and peremptorily ordered him to release the man immediately, or he would be made to repent of his temerity. After some altercation be let go his grasp.—We then withdrew, and Johnson followed us. He was exceedingly alarmed for the safety of his wife and children; but happily they went out of harm's way. After a few days they retired to the country, and the place of their retreat was never afterwards discovered by those enemies of the human family.

Samuel Johnson was a free man, and lived in the State of Delaware. Whether he was born free, or had obtained his freedom by purchase, I do not now recollect; but his wife was a slave to George Black. They had several children, and as the oldest were pretty well grown, and as Black was deeply involved in debt, Johnson was in continual fear that their master would sell them to the Georgia speculators, to raise money to relieve himself from embarrasment; a custom that prevailed to a great extent in that part of the country. Johnson lived a short distance from George Black's, and was in the habit of visiting his wife once a week; sometimes oftener. They frequently conversed about their condition, and at length he proposed to her to make their escape; but many difficulties presented. At last, they made the attempt, and succeeded. They went to Philadelphia, and rented a small house. Samuel followed the business of sawing wood, and his wife took in washing, and went out to day's work. Here they lived as comfortably as they could desire; by industry and frugality they had acquired everything that was necessary to make them so. But the dread of being discovered was a bitter alloy to their happiness.

I think it was about two years, before Black discovered that they were in Philadelphia. He immediately went in pursuit of them. Fortunately, they were seen by an acquaintance of Johnson's, who apprised him that Black was in the city; and he immediately put his wife and children in the care of a friend until they could be removed to a place of greater safety. He remained in his own house, not suspecting that they would disturb him. Black engaged Frederic Burkhart, and Jacob Zebly, two of the city constables, who accompanied him to Johnson's dwelling. Upon discovering that his wife and children were not in the house, they arrested him, as above mentioned. Zebly, and the men that Black had brought with him from Delaware, conveyed Johnson to the tavern, and there Zebly left him in charge of those men, while he joined Black and Burkhart in searching for the fugitives.

A few days after this occurrence, a short account of it appeared in the newspapers, by which I have ascertained the time it took place.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 24, 1842.

THE PRESS.

"The journalists are now the true kings and clergy," says Carlyle: "Henceforth, historians, unless they are fools, must write not of Bourbon dynasties, and Tudors, and Hapsburgs; but of broad-sheet dynasties, and quite new successive names, according as this or the other able editor, or combination of able editors, gains the world's ear."

This is no exaggerated statement. What the priesthood once were to the world, the press now is. We are wont to boast that among us the dangerous coalition of Church and State is effectually dissolved; but the fact is, their relation is merely reversed. Public opinion is here the moving power of the State; and the pulpit does not govern public opinion, but is governed by it. Thus the press not only subordinates the Church, but is in fact itself both Church and State. The Pope, even in those palmy days when princes held his stirrup, had not power half so mighty, for good or evil, as the American press.

Editors *are* our priesthood; and, with greater or less modifications, are so throughout the civilized world.—And *such* a priesthood! Observe well who and what take orders therein, and you will not wonder that "a sale of indulgencies" for sin is carried on, as actively as it was in the fifteenth century. Fortunately for themselves, the modern priesthood, like the ancient, are generally too short-sighted to be aware what they are doing; else were their guilt exceeding great.

A short time ago, a British subject was arrested for misdeeds during the border skirmishes on the frontier of Canada; and what was the spirit of the press at that time, in two countries deemed the most enlightened and Christian on the globe? The conduct of brutal boys, striving to set two reluctant dogs by the ears, or drive two game cocks to pluck each other, is rational and dignified compared therewith. On both sides of the Atlantic, the papers were filled with insolent bravadoes, and silly menaces, that ought to disgrace a swaggering midshipman of fifteen.

Since Mr. Webster's despatch in the Creole case, this bad spirit has been revived on our side. A large class of newspapers, including nearly all favorable to the present administration, are calling loudly for war, and whetting the edge of bloody appetite by all manner of appeals to popular prejudice. Should the war they invoke come upon us, with its immense expenditure, its vast destruction of property, its awful waste of life, these very editors will indite eloquent elegies for the fallen, and get up contributions for desolate widows, and make pitiful pictures of the impoverished state of the country. And will their consciences never ask of them, "Who murdered thousands of men capable of being active and useful citizens? Who made the desolate widows and the impoverished orphans? Ye may say the foul work was done by British bullets. Nay, verily, it was done by an unprincipled press.

"Bad as newspapers are," says the Journal of Commerce," "they are the palladium of public justice."—This calls to mind a parallel saying, which we once heard applied to the organized sects of the present day: "Bad as the Church is, it is the light of the world."

In no one thing is the general influence of newspapers worse, we apprehend, than in regard to the operations of what men term justice. In some of our large cities, the fate of men accused of capital offenses, is rather in the hands of the press, than in the courts of law. There are a multitude of editors, who, for the sake of selling papers at such a time, will stop at nothing, true or untrue, which can minister to a bad excitement; and even those who are above such base motives, are blamably unscrupulous about inserting floating rumors, that may have a powerful bearing on the ultimate issue of the cause. Do such men ever think how they would feel if *they* had a brother or a son accused of murder? It were well for them to lay this question to their hearts.

With regard to the application of brute force as a corrective for moral evils, the tone of the American press is almost universally diseased. Even the New-York Tribune, a paper generally observable for its healthy moral tone, contains the following sentence:

"The story of a duel at Hoboken is, as we suspected from the first, a contemptible lie. We should be vastly delighted to witness an application of the *knout* to the scoundrels who thus tamper with truth and the peace of the community."

We are less surprised to find things of that kind in the Journal of Commerce, though it purports to be a religious paper. Speaking of a hoax got up last summer, concerning a fight between the British and Americans at Fish river, that paper observes:

"In our opinion, *a ride on a rail would be a fair consideration for the imposition practised* upon the public, in the above case; and if that should prove insufficient, then *a coat of tar and feathers*. We do not recommend these appliances, but only say that if they should be administered, the wag would not be worse treated than he has treated the public."

Can editors of common intelligence be unaware that such is the stuff that mobs are made of? Yet if mobs occur, and are turned against their own friends in the social and political circle, they can moralize thereon most pathetically. The old superstition was true, that not every one who could raise a ghost, knew how to lay it. In fact, few things surprise us more than the wonderful moral blindness of many editors. For instance, we find papers right honestly deploring the prevailing and fast-increasing profligacy of the times; and yet the self-same papers will contain jokes and anecdotes, which form that sensual estimate of woman, out of which that profligacy as directly grows, as the tree from the acorn. If human police looked deeper than the surface of things, the venders of many anecdotes and bon-mots deemed harmless wit, nay, perhaps as having a decidedly moral influence, would be imprisoned with more obvious criminals, as accomplices before the fact.

But of all the faults of the press, the most conspicuous

is party acrimony, and personal retaliation. Editors almost forget *principles*, in their eagerness to fight for *men*: and they quite forget them, in their zeal to fight for *themselves*. This is the pitifullest of all warfare, and the most completely barren of all good result. Of what consequence is it, that A pronounces me a political pander, or B says I am a hypocritical priest? The simple and only effectual way to refute them, is not to *be* pander or hypocrite. Why should I fret because C calls me a fool? If it be so, there is no help for it; if it be not so, his words fall harmless, or cut only himself. "But he may accuse my motives," say you; "and in the absence of proof, the world may deem the accusation just." And what if the world does? Will angry disputation, or an impeachment of *his* motives, help to clear the matter? For the truth's sake, state your motives calmly, without reference to him who impeached them, and with the least possible allusion to yourself.

An anecdote, which I lately heard, seems to me to teach the highest duty, and therefore the best policy on all such occasions.

Mr. Renshaw, well known to abolitionists, was telling Theodore D. Weld of a violent personal attack upon himself. "But," added he, "I routed them completely—I demolished them utterly." "How did you do it?" asked Mr. Weld. "How did I do it? I'll tell you," said he, clenching his hand, and thrusting his arm forward, with the earnestness that characterized his manner: "I'll tell you how I did it. *I gave them a tremendous letting alone!*"

Sectarianism, either for a religious or political party, is but a little more extended form of fighting for self; it is nearly as pitiful, and far more mischievous. Short-sighted mortals that we are! if we obtain a fragment of truth, we straightway conceive that we have seized the whole, and strive to monopolize our morsel, as barn-door fowls fight for their crumbs. I regard all sectarian papers as I do the rules of aqueduct corporations; and deeply thankful am I, that monopoly of truth, like its prototype water, must needs be an evil of limited operation.

The organs of political parties and religious sects have doubtless done much to suppress truth and extend falsehood; but on no subject has this bad activity been so conspicuous, and so successful, as on the subject of slavery. Facts have been so uniformly suppressed, and falsehoods so industriously circulated, that now, after ten years of laborious effort to gain the ears of the people, a large proportion of intelligent citizens honestly believe that our principles and measures are totally opposite to what they really are. Men well informed on other subjects, will gravely adduce facts to prove that the North has no constitutional power over slavery in the States. As if any abolition *boy*, ever supposed they *had!* As if we had ever *attempted* to exert any other authority over the southern States, than the powerful influence of a correct public opinion! Such is the state of ignorance on a subject more dangerously affecting the welfare of this country, than all other subjects put together; a subject on which there is most pressing need that the American people should be well-informed. The blame lies wholly with the pulpit and the press; and had the press been honest, it would have fashioned the pulpit. On a subject with which the people are acquainted, newspapers are doubtless merely their mouth-piece; but in this case, an unprincipled minority took advantage of their ignorance and indifference, and preoccupied honest minds with prejudices, by presenting false statements, and making up false issues. I will never believe that the American people would not hate slavery, and bend all their energies for its destruction, if they rightly understood the case. Had our newspapers given West India news directly from the West Indies, instead of taking it from the corrupted channel of New Orleans, that circumstance alone would have done an immense work for freedom, even in the South. The guilt is increased by the fact that it did not originate in mere carelessness or neglect; but there has been a systematic and resolute resistance to publishing facts favorable to emancipation, even when authenticated beyond a doubt; while every unfavorable rumor has been exaggerated to the utmost. The same game has been, and is, industriously played with regard to Texas.—Should the peaceable abolition of slavery be prevented in this country, and the sun of our Union set in blood, it will be mainly owing to an unprincipled press.

If these remarks lead but one editor to be more careful how he uses the powerful moral engine entrusted to his hands, they will not have been written in vain. No mortal can calculate the vast consequences that may result from suppressing even the smallest truth, or circulating the minutest falsehood; it may decide the fate of unborn nations.

"If I overturn *one* common error,—put in its place and propagate as an active principle, *one* new truth, I achieve a greater victory over mankind, than he who wades through seas of slaughter to a throne; inasmuch as mine is bloodless and perpetual; it is not of an age, but for all time. A *kingdom* established is less than a *truth*, inasmuch as the temporal is less than the eternal."—L. M. C.

CHINESE WAR.

Our correspondent (Wm. Adam) misunderstood the import of the editorial on this subject. It did not justify that war, or any war. It merely implied that, *according to the laws of nations*, it might be considered as justifiable as many other wars. But there are things justified, nay deemed honorable, by the law of nations, which the editor of the Standard would sooner die at the stake than attempt to advocate or excuse.

With regard to "the enigma of the Chinese government becoming so *suddenly* virtuous," I well recollect the explanation given by the intelligent sea-captain, from whom D. L. C. derived his information. He said the bribes paid for the introduction of opium were generally allowed to be perfectly well known to the emperor; and that he consented to receive them into the imperial treasury, as a very lucrative source of revenue. But that his own brother became excessively addicted to the use of opium, and under its influence one day committed a great crime toward one of the royal family. The emperor, greatly enraged thereby, immediately issued an edict that all the opium in his dominions should be given up. The quantity demanded of the British merchants was more than they possessed; and they were obliged to *purchase* $150,000 worth to be destroyed, and this under penalty of immediate death.

Whether it be true that the emperor consented to receive bribes, we know not; if so, the sudden and violent change that took place, under circumstances of excitement, would not be unlike the idea we have formed of his imbecile and arbitrary character. The captain who told us was an intelligent, honest man, who had been but one Chinese voyage, and therefore was probably not himself implicated in the opium trade. That he believed what he stated, and thought he had sufficient proof, I have no doubt; but nevertheless he might easily be misinformed; for I apprehend that neither British or American residents, or Chinese merchants, know much about the secret springs that move the imperial government.

If his account be the correct one, it amounts to this. Suppose a nation nominally makes laws against the importation of rum, or slaves. Suppose the subordinate functionaries of government are tempted by bribes to connive at the smuggling of the article; as is notoriously the case in Cuba. Suppose, in addition to this, that the king, or emperor, discovers the bribery, and puts measures into operation to check it. The subordinate functionaries find the business so profitable, that they can afford to pay a large sum to be let alone; and their offer is accepted. Under such circumstances there are few merchants in England or the United States, who would not be induced by great profits to deal in rum. The traffic in slaves has been so generally branded as piracy, that much fewer would engage in that; though it is done and known to be done, by many merchants deemed respectable.

The traffic in opium bears more resemblance to rum-selling than it does to slave trading; and who doubts that a large portion of the capital of the United States, would be invested in the rum traffic, under the circumstances we have supposed? Should the government of the foreign country suddenly, and without the least warning, order the destruction of $10,000,000 worth of our rum, and compel our merchants to buy up $150,000 worth, if they had not the required quantity on hand, would it not be generally deemed sufficient cause of war? Ought it to reflect so much discredit on a nation as our Florida war?

We do not say this in extenuation. We consider both the supposed case and the real one as perfectly infernal, from beginning to end. But *according to the commonly received opinions and customs of nations*, there may not be sufficient cause for this outcry against Great Britain, as if she were a sinner above all others.

A war with the Chinese can certainly reflect little honor upon any nation, even judging by the *military* standard. The imbecility of the people, and their ignorance of war, make it too much like slaughtering a nation of ideots, or hunting a flock of sheep. Tried by a *moral* standard, it is unqualified wickedness. But such is not the standard assumed by those who make use of the Chinese war, as they do of East India slavery, merely to increase the strong popular prejudice against Great Britain. A large portion of this class are the very ones, who would feel no compunctions at involving our own country in a war to sustain the slave trade; a traffic more immoral and deadly in its effects, than that of opium.—L. M. C.

TEXAS.

A friend just returned from Washington, who has had a good chance to look behind the scenes, and admirable intelligence to use the opportunity, informs us that the southern members are altogether struck aback by the activity and watchful preparation of abolitionists on this subject. Their train was carefully and secretly laid, and they expected none would be aware of the preparation until they applied the match. For years and years, they have gone on riveting chains, and the North paid no heed to the click of the hammer, because walls of cotton bags came between; but *now* ears are listening, that can hear through cotton, and over cotton. *The time for riveting chains in secret has passed away forever!*

The southerners in Congress find, to their surprise, that several members from the free States are in possession of all the secrets, and ready for them at every point. "Confound these abolitionists!" said a southern member, the other day: "They are a —— watchful set. Turn which way we will, they stand before us armed."

This disappointment in not "catching a weasel asleep," may perhaps lead those who move the wires, to postpone the intended move. If this result should follow, let the weasel remember well that it came of his watchfulness; and let him not venture to nap at his post. No harm can come of still pouring in remonstrances and petitions. Nothing does so much good as to have representatives feel strongly sustained by their constituents.—It is but little trouble to express good will in the form of a petition, and it may help to avert immense evil.

It is said by some intelligent observers, that a division of opinion is beginning to arise among the southerners themselves; though they have hitherto been strongly and almost unanimously in favor of the annexation of Texas. The startling fact, that Great Britain is about to supply herself with cotton from the East Indies, and that some ship-loads have actually been imported into New-England, presents the subject in a new light. The South sees plainly enough the crisis to which all this is tending. "We shall soon be obliged to rely upon the free States *alone* for a market," say they: "Texas has admirable capabilities for raising cotton, and her cultivation of it is rapidly increasing. By annexation, we shall bring in a powerful competitor; let her remain a foreign State, and we can shut out her cotton by a tariff. But, alas, what shall we do, on the other hand, for territory, out of which to make slave States, to balance Iowa, Wiskonsan, and all the broad Northwest?" Check-mate!

The Charleston (S. C.) papers announce that the Hon. Martin Van Buren is in that city, with Mr. Paulding, late Secretary of the Navy, endeared to the South by his work in defense of slavery. Mr. Stevenson, late minister to England is to join them; and they are all to cross over Georgia, into Tennessee, on a visit to Gen. Jackson; where report says, Mr. B. F. Butler, of New-York, is to meet them. The ostensible purpose of Mr. Van Buren is to visit Col. Singleton, of South Carolina, whose daughter married his son. The others perhaps joined (as Kendall of New-Orleans did the Santa Fe expedition) "merely from motives of laudable curiosity." Be that as it may, the "birds of a feather that thus flock together," appear to us equally ominous with the trysting place, where they have agreed to meet. If good comes of it, we shall be agreeably disappointed.

The Washington correspondent of the Boston Daily Mail says:

"In addition to the motives of family affection, and political partisanship, or respect for a retired statesman, there is reason to believe the journey has a *special* reference to arrangements now in progress, for the annexation of Texas to the United States. He is to meet with and consult the prominent men who are now pulling every wire to force a war with Mexico, and then, by a treaty, add Texas to the Union, without the risk of bringing the subject before the people's representatives in the House. I cannot go into the detail of reasons for this guess, as to Mr. V. B's journey, without trenching somewhat on your 'armed neutrality' in politics. As a determined foe to that daring project, so fatal to the welfare of our country, I feel bound to oppose it, whatever party may advocate it. I will only add, that *the statements in a recent article, on this subject, in the Boston Courier, are fully endorsed by John Quincy Adams.* This fact may induce some of your readers to recur to its sufficiently alarming details."

The article alluded to will be found on our first page, under the head, "Rouse the North."

A BUGLE NOTE FROM THE SOUTH.

We have received a very interesting letter, enclosing five dollars for the American Anti-Slavery Society, *from the very centre of a slave State!* Were it not for the fear of subjecting our correspondent to personal inconvenience, we would give the entire letter, with name and place; but under existing circumstances, we deem it prudent to give only the following extract:

"I will endeavor to send the like sum every year while I live. I have your Constitution before me, and subscribe to every part of it, as my neighbors could testify. I am not a slaveholder. You will please to enroll my name as a member of the American Anti-Slavery Society. The blessing of God will surely rest upon your cause."

It is a singular coincidence, that by the same mail we received the contribution of one dollar, from a Fugitive Slave! He was passing through Ohio, with his eye on the North Star, when he transmitted this donation to us, accompanied with his blessing and his prayers.

Courage, friends! We are not laboring in vain. The good seed we have sown is springing up everywhere.—"Scattered Truth was never, *never* wasted!"

THE IRISH ADDRESS.

In our pro-slavery column will be found some Irish allegiance to the peculiar institution. We expected numerous movements of this kind. It seems inconsistent enough, to be sure, in a people who have recently fled from oppression, and who clamor so loudly for equal rights. But Catholic churches and convents are largely supported by the southern States; and the Irish and our colored population come in constant competition with each other, in that class of employments above which the colored man cannot rise. But more than all this, the warm, Irish heart is misled by designing demagogues, who turn the natural tide of their generous sympathies into streams of bitterness. That the address and its signatures are perfectly authentic, and sent spontaneously from Irish hearts, without any trickery about it, can be easily proved by any one who wishes to take the trouble. The original document is open for inspection in Boston. We are glad our Irish citizens are determined to look at the subject as Americans, not as foreigners. If they regard the welfare of their adopted country, or the permanence of its free institutions, they will do their best peacefully to abolish slavery.

Buy and Distribute.—The pamphlet containing the comments of the New-York American, on the CREOLE CASE, is for sale at the anti-slavery offices of Philadelphia and New-York. Abolitionists can do great good by circulating this diligently.

Erata.—In our last, a short editorial paragraph, headed "Last Bells," should have been "First Bells." In the news from France, 28th line from the bottom, "peculiarly *suspicious*," should have been "peculiarly *auspicious*."

Hon. Seth M. Gates.—We cordially return our thanks for documents received from this gentleman.

A. Brooke, of Ohio, is sincerely thanked for his kind and cheering letter.

J. M. M'Kim.—We make grateful acknowledgment to our Philadelphia friend, for his attentive kindness in furnishing papers with important articles, which we should not otherwise have seen.

Anti-Slavery Items.

Another Mob.—Oliver Johnson, the indefatigable agent of the American Anti-Slavery Society, was mobbed at Arcadia village, Western New-York, on the 15th.—Driven from the Baptist church, he lectured to the crowd with good effect, from a wagon in a neighboring door-yard.

Irish Repeal and Slavery.—A crowded meeting of the Loyal National Repeal Association of Ireland was held on the 17th of January, at the great rooms, Corn Exchange, Ireland.

An eloquent speech was made on the occasion by Daniel O'Connell; in the course of which he took occasion to renew the expressions of his abhorrence of American slavery, while making suitable acknowledgments of contributions received from this country, in aid of Irish Repeal.

Meetings are being held in various parts of the United States, expressive of the most enthusiastic sympathy with Irish Repealers, and our money is pouring in to their assistance. Yet we are the people that make such a fuss about "foreign interference!"

Fight with a Slaver.—A British brig-of-war was fairly driven off by a slaver on the coast of Havana.—The slaver was full of slaves, and heavily armed.

The Union Missionary Herald.—This work is published monthly, at Hartford, Conn.; edited by Rev. Josiah Brewster, late missionary to the Mediterranean. Terms one dollar per year, always payable in advance. It is a cheap and interesting magazine, devoted to the cause of evangelical American missions, *not connected in any way with slavery*. We commend it to abolitionists interested in the cause of missions.

Oberlin Institute.—An effort is being made in the Ohio legislature to repeal the charter of the college at Oberlin; and it is thought it will prove successful. The grounds for this proceeding are thus disclosed by a writer in the Statesman:

"I have *no doubt* that the majority of them (the Oberlin people) are *at heart traitors* to the nation; and will prove themselves such if we have a war with England, which I think more than probable. *Hence their charter ought to be repealed!*"

The plain English of this is, scholars of all *complexions* are received at that institution.

Projects for New States.—The attempt to make a State, called Frankland, out of a portion of Tennessee, is deferred this year by a small majority in the legislature. There is a deeply interesting movement on foot in Virginia. The recent census develops the fact that a majority of the white population in that State lie west of the Blue Ridge, in the *free labor* part of the State.—Yet the eastern counties have nearly three-fourths of the political power, by the amended constitution of 1832.—For six months past, Western Virginia has been agitated by a demand for a change in the constitution which will equalise the political power in the two sections, and extend the right of suffrage, now limited to freeholders of property to a considerable amount, to all free males of suitable age. It is really, to a considerable extent a struggle between slavery and freedom. The subject is now before the legislature, and the Richmond Whig advises the western Virginians to demand either concession to their demands, or the formation of a new State, bounded east by the Blue Ridge.

A similar project is strongly agitated in Maryland, as one of the consequences of the attempt to pass the bill prepared by a Committee of the Slaveholders Convention, to make slaves of the 60,000 free persons of color, in that State. The eastern shore counties, where free labor chiefly prevails, propose to unite with the virtually free State of Delaware. A bill for the purpose is now before the legislature.—*Daily Mail.*

Third Political Party.—The more this subject is contemplated by us, the deeper grows our conviction of the impolicy and danger of this political anomaly in our ranks; the more earnest we feel in our opposition to it; the higher is our estimate of the superior efficiency of disinterested moral suasion; and the greater is our joy to perceive no indication on the part of the Massachusetts Anti-Slavery Society, or any of its auxiliaries, or of the American society, to remove the old landmarks, or abandon the old path.—*Eleventh Report of the Massachusetts Anti-Slavery Society.*

Noble Proof of Sincerity.—We ought to have announced before this, that Dr. Brisbane had succeeded in re-purchasing the slaves he sold to his brother-in-law, in South Carolina, before he left that State—also, three others, their offspring, since the sale. The whole twenty-five are now emancipated, and will leave the State next winter. The emancipation of these slaves, together with other losses and expenditures growing out of the Doctor's conversion to abolitionism, has cost him about seventeen thousand dollars.

Ireland True to Herself.—James Haughton, a noble friend of freedom, in the *ould* country, writes thus in one of the Dublin papers: "Some of our young men were lately in company with an American; and they gave him so plainly to understand their feelings of detestation of slavery, that he felt himself obliged to condemn the practice—and although he disapproved of the doings of abolitionists, yet, be stated it as his belief, that slavery would not be in existence in America, in *five years hence.*

Is it not a glorious thing to see these plunderers of their brethren brought to the bar of eternal justice, as soon as they land on Erin's shores? to behold them withering under the contempt of men who feel that there is degradation in the contact with these haughty "*soul drivers?*" (the appropriate name given to American men-stealers by their victims.) May this noble feeling increase among us—may the question, "Are you a slave owner, or an abettor of the vile system of slavery?" be put to every American as soon as he lands in Ireland, and may our measure of hospitality be according to his reply."

The Anti-Abolitionist.—We have already mentioned this valuable, though unintentional coadjutor of ours, in Ohio. We copy from it the following announcement:

"We intend to make up a list of every abolitionist in Cincinnati, the business he follows, and publish it for the benefit of the South. We shall supply every steamboat that runs in southern waters, and every hotel in the southern States with a copy, and then it will be best for these villains to keep themselves at home—it will be unsafe for them to put their foot in a southern State. When the list is published we hope our southern brethren of the press will copy it extensively. The list is now preparing."

He then proceeds to put "Thomas Morris, *Attorney at Law*," and so on, to the number of upwards of thirty names, on the black list. The southern papers are crowing to find an editor ready to keep watch and inform them what the abolitionists are doing. The precious fools! As if this were not precisely what the abolitionists want! They have never had anything to conceal.—They have always walked abroad at noon-day.

Congressional.

House of Representatives.

There is little of importance to record. The exchequer bill, the apportionment bill, the tariff, and other means to replenish the bankrupt treasury, are the principal things talked about. The President, by special message, states that upwards of three millions are immediately necessary, to meet the expenses of government, and the Secretary of the treasury urges action upon the loan bill, which shall by some means induce people to take government stock, and leave the department at liberty to negotiate for loans during a longer period than it can under the present law. United States treasury notes have been protested in New-York, for non payment.

All these topics are discussed with a large admixture of party spirit and personal bitterness.

The tariff is the absorbing topic. Floods of petitions pour in for protective duties, especially from Pennsylvania and Ohio. Mr. Stuart presented a petition from the iron-masters of Virginia, praying for additional duties on iron. W. B. Campbell presented one from Tennessee, praying for countervailing duties on tobacco; all efforts having failed to reduce the duties in foreign countries. W. O. Butler presented a similar one from Kentucky. These excited interest, as showing the readiness of the South to avail herself of the tariff system, as soon as it is perceived to be for her interest, notwithstanding her former violent denunciations.

On the 14th, Mr. Barnard, of New-York, presented a petition from 33 citizens of Williamsburgh, Kings county, New-York, which, he stated, from the appearance of the signatures, he could not doubt was signed by persons of respectability and education. The autographs would compare favorably with those attached to the Declaration of Independence. He was sorry that such signatures had been set to the prayer contained in this petition.

The petitioners set forth, in a very intelligent manner, a variety of grievances, as wrongs suffered by the North for a long series of years, at the hands of this House and of this government, which they specify; and among them, particularly the wrong done by the adoption of the 21st rule of the House, and by which the sacred right of petition has been sacrificed.

The prayer of the petition is in the *alternative*: 1st. That the wrongs recited by them may be redressed, and especially that in regard to the right of petition; or, 2d. That Congress would take measures for a peaceable dissolution of the Union.

Mr. Barnard asked that the petition should be referred to a select committee, with instructions to report to the House, a resolution to the effect that the House ought not to consider, except for the purpose of promptly rejecting, any proposition which looks to the dissolution of the union of these States, with reasons therefor.

Also, to report a resolution to rescind the rule of this House which forbids the petitions on certain subjects named therein to be received by the House, or entertained in any way whatever.

Also, to report to this House what further grievances, within the cognizance and power of this House or of Congress, in whatever quarter originating, and by whatever motive or interest the same may have been prompted, which have a tendency "to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts;" and that the committee report what action, if any, of this House, or of Congress is necessary, on the subject of any such grievances.

This of course roused the southerners, who tried to prevent the reception of the petition; but after some discussion on points of order, it was laid over for debate. Mr. Barnard's instructions are said to have been drawn up with so much caution and skill, that it will be hard to get over them. Another petition for "peaceable dissolution," was presented by Mr. Morgan, of New-York.

On the same day, Mr. Arnold of Tennessee, presented a petition from forty freemen and citizens of Buckingham county, *Virginia*; the southeast corner of the State, and on the seaboard, which produced, as the French would say, "a profound sensation." The petitioners pray Congress to censure or reprimand "the gentleman from Accomac," Mr. Wise, and also Mr. T. F. Marshall; the former "for flagrantly wasting the time of Congress in giving rise to a debate, which, settled in *any* way, can be of no public utility;" the latter "for endeavoring to propagate the doctrine in Congress, that no set of men have a right to petition Congress for that which Congress have no right to grant." This doctrine, they say "justly deserves, and should receive, the censure of every man that believes that the people can govern themselves."

They further state "that, in their opinion, Congress should waste no time in listening to one of its members calling another "blackguard, liar, traitor," &c. because such bandying of epithets, such outbreaks of passion, are, in their judgment, disgraceful, absolutely *highly disgraceful*, not only to the members directly concerned, but to the United States as a nation." The petitioners also respectfully ask that J. Q. Adams be also censured, with Mr. Wise and Mr. Marshall, "for using expressions towards each other, not only highly disgraceful to themselves as citizens, but greatly derogatory to the honorable body of which they are members." They declare it to be their opinion that, "any portion of the people of the United States, however small, has a right to petition Congress for the redress of ANY grievance which they may consider as such; and that the Hon. J. Q. Adams, in presenting the Haverhill petition for the dissolution of the Union, has not incurred, nor should he receive any censure from your honorable body; though they are pained to know that any portion of the people desire a dissolution of the Union." That "in their opinion the people are as good judges of what they should or should not petition for, as their representatives are—as they are of the qualifications of candidates for any office in their gift; and that the doctrine that no person or persons have a right to petition for any thing which Congress has not the constitutional power to grant," is highly anti-democratic and thoroughly alien to the spirit and genius of our institutions; as in effect it goes to declare that the people are incapable of understanding their rights, and of consulting their own constitution."

This document was strongly but somewhat awkwardly expressed, and was received with a good deal of laughter. The southern members listened to it with serious and angry countenances. The question of reception was raised, and laid on the table without clamor.

W. B. Campbell presented resolutions adopted by the legislature of Tennessee, similar to those lately adopted by the legislature of Alabama, praying for the immediate admission of Texas into the Union. On motion of Mr. C. H. Williams, they were referred to the committee on foreign affairs, and ordered to be printed. *The same subject is now before the legislature of Virginia.* It will be observed that all petitions *against* the admission of Texas have been rejected; but resolutions in *favor* of the measure are received and referred to a committee.

Mr. Morgan, of New-York, presented a petition, asking Congress to pay the repudiated debts of Mississippi, and eject her from the Union. This roused the indignation of Mr. Thompson, of Mississippi who intimated his intention to call any man a liar and a scoundrel, who should dare to say that Mississippi had behaved dishonorably. Mr. Morgan did not pick up the gauntlet, and there were no dirks drawn.

In the Senate, Mr. Clay presented a petition from citizens of the western part of Pennsylvania, stating that as there is no probability that Congress will accomplish any of the objects for which they were convened, and as the proceedings in one branch of Congress have been disreputable to the nation, a scandal to the cause of free institutions, and a grievous stain upon public morals, Congress be advised to adjourn forthwith; also, from Orleans county, New-York, in which the petitioners complain of the personal rencontres, violent and disgraceful scenes which have occurred in the national legislature for several years past, and pray that a thorough reform may be made in Congress; and, to that end and purpose, they recommend an abolition of the mileage—the reduction of their per diem to five dollars, the abolition of the franking privilege, except during the session of Congress, and the allowance of stationery only for that length of time; the re-establishment of the one hour rule, the passage of a law fixing the fourth day of March in each year as the day for the adjournment of Congress, and the expulsion of all members who may indulge in personalities in debate.

The committee on the war department have prepared a report which it is said will bring to light many enormities in connection with the Florida war. The following are among its items:

In some instances, persons have been allowed to charge the government prices like these which follow:

For corn, per bushel	$48 00
For oats, per do.	23 00
For wood, per cord	40 00
For making a wagon,	2,300 00
For hire of a steamboat	80,000 00

Among other economical arrangements, wood was bought in New Orleans, shipped to Florida, and landed in a *pine forest*, where, in order to receive it, they were obliged to cut down more and better wood than that which was imported.

Died.

At Waterville, New-York, John Frost—one of the signers of the Constitution of the National Anti-Slavery Society in 1833; for nearly twenty years pastor of the Presbyterian church, in Whitesboro. He was a man of strong intellect, and a brave spirit. The cause of the slave commanded his voice and his pen to the last.

At Weare, on the 4th instant, Zacheus Gove, of that place, aged about 52 years. One of the earliest friends of anti-slavery in New Hampshire, he remained firm and true to the last.

In Philadelphia, on the 9th of March, Grace Douglass, wife of Robert Douglass, aged 60. A woman much respected and beloved by all who knew her, and ever remarkable for her childlike trust in God. To some extent, she personally felt the wrongs of the slave; for in her *complexion* she shared them; but she needed not the pressure of a cruel prejudice upon herself to arouse the sympathies of her kind heart for the suffering slave. In the cause of emancipation she was deeply interested from the first, and the friends of that cause duly appreciated her excellent qualities. She was one of the Vice Presidents in the Women's Convention at Philadelphia and New-York, and we shall not soon forget her comely countenance, and neat, matronly appearance.

THE ONE DOLLAR PLAN.

The following was passed unanimously at the late anniversary:

Resolved, That every friend of the American Anti-Slavery Society be earnestly recommended to pay into the Treasury of the Society, during the present year, a sum not less than ONE DOLLAR; that every auxiliary Society be advised to urge this recommendation upon the friends of the cause in its vicinity; and that the Executive Committee be requested to publish weekly in the Standard an account of the moneys that may be received into the treasury under this proposition.

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE DOLLAR RECEIPTS, distinct from the Treasurer's usual account. We trust our friends were in earnest, when they voted for this resolution, and that they will not forget the obligation it imposes upon them. Those who give larger sums will still do well to add this smal donation to the list. It is very important that the Society should have some *certain* data to go upon, as a basis for pecuniary arrangements.

PAYMENT RECEIVED.

	Amount previously acknowledged,	1097 00
1098	George T. Atkinson, Mullica Hill, N. J.	1 00
1099	Elizabeth B. Atkinson, " "	1 00
1100	John Atkinson, " "	1 00
1101	Rufus Reynolds, Westchester co. N. Y.	1 00
1102	Elizabeth Reynolds, " "	1 00
1103	Samuel J. Smith, Bethpage, L. I.	1 00
1104	Asa Fairbanks, Providence, R. I.	1 00
1105	L. Whetmore, Wolcotsville, Ct.	1 00

TREASURER'S RECEIPTS

For the week ending 3d month (March) 22d.

Received for the Standard.—The following persons have each paid $2: Wadleigh & Andrews, Bradford, N. H.; David F. Brown, N. London, N. H.; Tappan Sanbour, Sutton, N. H.; S. Congdon, N. London, Ct.; Francis F. Hussey, Nantucket; John C. Phillips, Methuen, Mass.; Dr. Isaac Doton, and John F. Truman, Esq. Cornish Flat, N. H.; R. Smith, Locke, Cayuga co. N. Y. Basil Banks, N. Y. city, $1; Joshua Way, Clermont, N. H. $1; Moses Sawin, Southboro, Mass. $1 66; Allen Wardner, Windsor, Vt. $1.

Donations—Massachusetts Anti-Slavery Society, in two drafts, $400; Philadelphia A. S. Society, by draft, $130; Abraham and Sarah Van Eps, Vernon, Oneida co. N. Y. $100; from a fugitive slave, on his way to the North, $1.

ISAAC T. HOPPER, *Treas'r.*

GENERAL INTELLIGENCE.

Foreign Items.

GREAT BRITAIN.

The Corn Laws.—Memorials and petitions, very numerously signed, for the repeal of the corn laws, are continually received.

Emigration.—The Nottingham papers give a melancholy account of the prospects of the working classes in the manufacturing villages of that county. So great is the despair of any amendment, that very extensive and active measures have been made by some of the principal machine owners, smiths, and others, to emigrate, and remove the lace manufacture to foreign States, principally to this country. Never, at any period, says the same paper, did Nottingham contain so many aching hearts—all classes, except the highest, seeming to give way to despair.

It is confidently reported that the British government has resolved to establish a line of steam communication between the Pacific coast of South America and New Zealand and the Australian colonies. The authorities of Panama, we may add, have invited an English engineer to survey a line of railroad across the isthmus, and are most desirous that the line should be executed by an English company, to which they are prepared to grant extensive privileges.

FRANCE.

The excited state of feeling in this country, with regard to the European treaty for the suppression of the slave trade, and the concession of mutual right of search, is said to be largely owing to the influence of Gen. Cass, the American minister. The democratic press has been very active in arousing the national pride of France, and her easily-excited jealousy toward Great Britain. The effects were conspicuous in the heated discussions in the Chamber of Deputies. M. Billault maintained that the slave question was only a pretext to England in a time of peace, and a means of her magnificent political speculation. The European compact was intended to fetter France from assisting the United States, should the course of events bring on a collision between the latter and Great Britain; and in this view of the case, he implored the chamber to withhold its ratification.

As soon as Gen. Cass heard of the treaty, he hastened to unfold to the French ministry what he conceived to be its object; and through this and other channels of influence, soon produced the state of feeling he desired. Gen. C. has developed his views in a pamphlet, recently published in Paris.

The Weather.—The weather has been very severe in England and France. Heavy falls of snow are not usual in the neighborhood of London; but they had one there on the 13th of January, which lasted six or seven hours. Out of the metropolis, the snow lay 10 inches deep; and where there were drifts, the travelling was much impeded.

RUSSIA.

The winter has been remarkably mild here, as in the United States. Newspapers of the 15th December, speak of green grass, plants, and budding flowers. The Neva was as perfectly free of ice as in May.

The emperor of Russia has resolved to allow several more Poles, who took part in the revolution, to return home. Among them is Prince Oginski, who, for several years past, has subsisted in France as a book-binder.

The Pope's Temperance and Toleration.—The head of the Catholic Church on earth, Gregory XVI. is a teetotaller, and wears the medal of the Cork total abstinence society. A letter from his holiness, announcing the important fact, was received by Father Matthew, just as he was setting out for Moira. The influence of this illustrious example will be productive of the happiest results.

One of the Society of Friends was lately presented to the Pope; and having assured his holiness that he could not conscientiously take off his hat, was received with his hat on.

Capital Punishment, it appears, is about to be abolished in Hungary; the deputation of the Diet having resolved to make a formal proposition to the government to this effect.

CHINA.

The Chinese authorities, a short time since, collected about two hundred war-boats, and many fire-rafts, preparatory to an attack on her Majesty's ship, Druid; but, with the kindest consideration, they previously sent a friendly message to Capt. Smith, ordering him to move her Majesty's ship out of the waters of the Amoy; and if he reverently obeyed the orders, they—the Chinese—would, in their tender and compassionate consideration, allow her Majesty's ship to pass out, unmolested. It is said, that to this friendly message, Capt. Smith returned as friendly an answer, to the effect, that he had no time to move her Majesty's ship; but if they did not move, and immediately disperse his imperial Majesty's flotilla, he would forthwith undertake the task himself. The Chinese, with much more complaisance than Capt. Smith evinced, immediately followed that officer's advice; and the flotilla has been no more heard of.

It is reported that Sir Henry Pottinger had demanded $8,000,000 as the ransom of Ningpo. No reply had yet been received to this demand. Considerable booty had fallen into the hands of the invaders of Ningpo.

Fifteen hundred of the unhappy Chinese are said to have been slaughtered at Chusan. At Chinha, the slaughter is said to have been immense.

TEXAS.

The N. O. papers are full of flaming accounts of the cruelties practised upon the prisoners of the Santa Fe expedition; it is difficult to tell how far the statements are true; for obvious reasons they should be received with great caution. Letters from the prisoners themselves make no such statements; but it is argued that they would not dare to complain. Mr. Faulkner, an English Santa Fe captive, was released as soon as demanded by the British minister. Mr. Lumsden, of the New Orleans Picayune, who went to obtain the release of his partner, Mr. Kendall, has returned without him; he being very ill of the measles, at the Leprosy Hospital. The New Orleans Bee thinks his release is doubtful.

A correspondence is published between Barnard E. Bee, of the Texan legation and Santa Anna, and between Gen. Hamilton and the same personage. Col. Bee's letter asks Santa Anna to submit the troubles with Texas to the arbitration of Great Britain or the United States; tells him he can never conquer Texas, and asks for the favorable treatment of the Santa Fe prisoners.

The reply scornfully rejects the suggestion of submission—abuses the Texans—boasts of the resources of Mexico—declares his intention to wage war against Texas—and maintains that the prisoners have been treated with kindness.

Gen. Hamilton proposes to Santa Anna to ratify a treaty of peace with Texas, for the consideration of an indemnity of $5,000,000, together with a bonus of $200,000, which will be secretly placed at the disposition of the agents of the government.

In answer, Santa Anna rebukes Gen. Hamilton, severely—declares he will never renounce his purpose to regain Texas—boasts loudly of Mexican valor and constancy, and says he never will contribute to the recognition of the fatal independence of Texas. He says one object in his course is to free Texas from the curse of slavery.

The cotton crop of Texas, for the last season, is said to be upward of 60,000 bales. Three steam ships run between New Orleans and Galveston, and are crowded with freight and passengers. The tide of emigration is very large. There has been a rumor of a great slaughter by the Mexicans; but it turns out to be a mere skirmish, in which 40 Texans encountered a squad of Mexicans, and captured or killed 20 of them.

The citizens of Gonzales county have passed the following:

"Resolved, That in our future course with Mexico, we accept no friendship, make no treaty, form no alliance, cultivate no trade; and if invaded, our watchword shall be, 'No quarters.'"

The San Louis Advocate suggests Gen. Hamilton for the next President of Texas.

The Texan correspondent of the New-York Herald writes thus: "The Belgian minister has made a proposition to Congress to loan the government $7,000,000, provided Texas would compel other countries to pay 100 per cent. more duties than will be required of Belgium. The proposition was promptly rejected. France not having complied with some of the stipulations in the agreement for a loan, the special privileges granted to that country have ceased.

"Your southern and western States, both in popular meetings, and by resolutions of some of their legislatures, have expressed their abhorrence of Mexican duplicity and treachery in language not to be misunderstood, and their determination to sustain Texas in any course she may pursue, regarding the matter; and their warm and generous sympathy meets with the gratitude of every individual of this republic. It is what could have been expected from the noble and generous sons of Kentucky and Louisiana, who have ever felt and expressed their admiration for *free principles*, and abhorrence of *tyranny*, in whatever country found.

"General Coombs, of Kentucky, has been here; and his influence and example have done much toward awakening the country to a sense of the necessity of prompt, energetic, and decisive action.

"Mr. Swett, just returned from Mexico, states that the prisoners are clothed, and not very harshly treated; but thinks they will be held as prisoners until death or a conquering army releases them. We have much to contend with, in order to get up an invasion; and not the least, is the general supposition that Houston will not authorize the raising of an army for that purpose, or even allow one to be raised. He is jealous of power, and fears some other person will become more popular than himself, if active operations should be commenced. A resolution passed Congress, authorizing him, in case of an invasion of this country by Mexico, to take command in person; and if nothing is done against Mexico, we must come to the conclusion that motives of cowardice govern him, not the will of the people. There are brave and noble men enough in this country, without the aid of any other, to invade and conquer, until they can dictate terms to the degraded, cowardly, and priest-ridden sons of Mexico; and to make assurance doubly sure, ☞ *we have guarantees from the land of our fathers, from men with wealth and influence sufficient to make their promises good for aid to any amount, in men or money.* Our fellow-citizen, Major Riley, has left as minister to the United States, accompanied with his family; and *doubtless he will make propositions for an annexation to the United States.*" ☜

General Items.

Terrible Explosion.—On the 25th of February, about twelve miles below Tuscaloosa, the steamboat North Star was blown into fragments. Fifteen were killed, and eight or ten severely wounded; some of them not likely to recover.

Mr. Maxwell, a passenger, by whose extraordinary presence of mind a great many were saved, thus describes the scene: "The main deck was shivered into splinters; and the heads, legs, and arms of apparently a dozen human beings, belonging to the crew, were projecting out here and there from the mass of inflammable substances that had now fallen into the hull, and in a confused pile were mingling with red hot embers from the furnace, while their groans and their cries for help came horribly and awfully to my ears. One poor fellow, when I pulled him ashore, with both legs broken, begged me, for God's sake, to cut them off; he has since died, I understand. So powerful was the explosion, that one of the boilers, with its immense weight, was blown at least 150 yards, over the tops of the highest trees, into an open field; and not far from it lies the plate of the safety valve, sunk four or five feet into the earth, like the ball of a cannon. It is my opinion that the boilers were not such as the law required. They were not thicker in the sheets than an ordinary copper cent. I likewise believe there was little or no water in them.—At the moment of explosion, nothing appeared to come from her, either in the shape of steam, or water; but a noxious gas passed through the cabin, from the boilers, with such tremendous pressure, that our hats were carried off by the current. But the most convincing proof that there was no water in the boilers, is found in the fact, that a piece of the boiler, at the moment of explosion, about 100 pounds in weight, came like a shell from a cannon, carrying state rooms, roof, and every obstruction, like chaff before it, and fell on the cabin floor, within a few feet from where I was standing, which burnt through the woollen carpet, and set the cabin floor in a blaze. The women and children crossed the flaming wreck, and were all saved by ropes, with great difficulty. Mr. Maxwell received great assistance in his exertions, from a man who he supposed to be a negro. It was a fellow passenger, by the name of Col. M'Pherson, who was thrown up in the air by the explosion, and fell back on the deck, with a countenance perfectly blackened. Mr. Maxwell publishes a card, apologizing for the authoritative manner in which he gave him orders; and assuring him that *it was entirely owing to a mistake as to his caste.*

Prospects of War.—The Washington correspondent of the New-York American says: "The southerners have so long been in the habit of bullying us Yankees successfully, that they almost forgot the difference in that respect between a Yankee and a Briton. But the news by the Acadia has brought them to their bearings. At the late meeting of the Cabinet, they resolved to back out from every point taken by Mr. Webster, in his Creole despatch, excepting only the mere humble claim of the *comity* of nations, requiring, just as a matter of civility, you know, that the Bahamians should let us have our negroes back. And if they don't, we shall just say that they are very uncivil, disobliging people: that's all."

With regard to the right of search, there is understood to be an equal division of opinion in the Cabinet. Webster, Spencer and Forward are in favor of a qualified and mutual right of search, in certain latitudes, by English and American cruisers in the African and West India seas, similar to that which was once rejected by the Senate, in 1824, in the treaty negotiated with England in 1823. Upshur, Wickliffe and Legare are opposed to this foreign policy; they having adopted, in every iota, the views of General Cass as developed in his pamphlet, recently published in Paris.

Florida.—A Mrs. Tillis and one child have been shot dead, and a young lady and two children mortally wounded, by the Indians, in the absence of Mr. Tillis.

NOTICES.

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The annual meeting of the Windham County Anti-Slavery Society will be holden at Brooklyn, on Tuesday the 29th of March, at 10 o'clock, A. M. A punctual attendance is requested.

EDWIN SCARBOROUGH, } *Sec'ys.*
WILLIAM COE, }

FREE-LABOR GOODS,

At Wholesale and Retail.

CALICOES, small and large figures; 4-4, 5-4, and 6-4 unbleached Muslins; do. do. do. bleached Muslins; super Manchester Ginghams; 3-4 and 4-4 colored Muslins; 7-8 and 4-4 Bed Tickings; Canton Flannel, bleached and unbleached; Cotton Laps and Wadding, low price; bleached and unbleached and colored Knitting Cotton; Cotton Yarn; Manchester Stripe, for men's wear; Apron Checks and Furniture Checks. Also, a full assortment of Cloths, Cassimeres, Linen Sheetings and Shirtings, Grass Cloth Hdkfs., Mouslin de Laines, and Silks.

Persons from a distance, (store-keepers in particular,) wishing any of the above goods can have them sent, by forwarding their orders, and at the lowest prices at which they can be afforded.

N. B.—The above cotton goods are all warranted to be *free from Slave Labor*. Persons wishing to purchase can have full evidence of the fact.

CHARLES WISE,
N. W. corner of Arch and Fifth streets.
Philadelphia, 1st mo., 13th, 1842.

GEORGE ROBERTS, HOUSE PAINTER AND GLAZIER,

No. 274 North 7th st. above Noble.

All work done with strict attention, and with the best materials, and on the most reasonable terms. Ceilings neatly whitened.

Philadelphia, March 24, 1842. 2t

Poetry.

For the National Anti-Slavery Standard.

WOMAN.

Extracted from a letter written by a woman in Philadelphia, to a friend in Virginia.

Oh Woman! rouse thee from the sleep,
Which all thy faculties would keep
In dormant state!—dare to be free
From custom's fond idolatry!
Dare—dare to think! assert the mind,
That is in woman's form enshrined,
Was never meant a toy to be,
A play-thing for the mastery
Of greater souls! No! there was giv'n
To thee a holy spark from Heav'n,
Which bade thee walk this hall of Earth,
Worthy thy high, and glorious birth;
A sister spirit, pure, and bright,
To erring Man—his path to light—
His home to cheer—his aid to be—
The blest star of his destiny!

If such the station thee assign'd
By the All-Wise, and potent mind,
Look to thyself! examine—see
If thy life shows the dignity
Of thinking,—reas'ning intellect?
If not, reform! thyself respect!
Thy influence is ever shown
From the log-cabin, to the throne;
And though Man claims the tyrant-right
To rule thee by his arm of might,
Thou know'st, though force *may* victor be,
Thou *wilt* reign o'er his destiny;
Make him of joys, or woes possess't,
A creature wretched—or most blest.

Then rouse thee, Woman! 'tis the time,
When round thee clusters crime, on crime;
When Statesmen, Bank-men, and the train
Who fill our offices for gain,
Prove faithless to their trusts—and o'er
The Merchant's desk—the Tradesman's store—
The Workman's toil—all round, we see
In principle a laxity,
Which speaks the honest man alone
In all the crowd is rarely known—

What is *thy* part, then? 'tis to feel
Thou too art guilty; and to seal
The firm conviction in thy mind,
By acting out the part assign'd
By moral principle, and right;
And shrink not, Woman! for the sight
Is far more glorious to thee
Than splendor, rank, or royalty.

Question thy conscience—am I clear?
Are these things mine I hold so dear?
Or, can another rightly claim
What I enjoy in thoughtless shame?
And is the hand that toils for me
From every foul dishonor free?
Is he ne'er tempted wrong to share
That I, and mine the fruits may wear?
And are the ties of love, and home,
Snares, that may lure his soul to roam
From virtue's path, and gloss crime o'er
'Till it shall seem a crime no more?

Oh never! never let this be;
But show the heart that doats on thee
That poverty can bring no fear,
If honest faith, and truth are near;
That thou would'st rather mark his brow
Unsullied, than all splendor's show;
That thou with joy would gladly share
The *poorest home*, than he should hear
Upon his conscience, shame or wrong.
Show thou canst conquer *self*, and then
Thou mayst teach Wisdom unto Men.

In the retirement of thy home,
Whether a great, or humble dome,
It is the same—for duties lie
In ev'ry station, low, or high,
Deep in the heart—and it is there
The work begins, which each must share—
Show by thy life it matters not
To thee, thy station, rank, or lot—
One simple path is thine to tread;
It is the right! and thou art led
By ev'ry hope thou hast in Heav'n,
By ev'ry tie unto thee giv'n,
To tread in that one path alone,
And lead the hearts around thee thrown.
Here can thy influence be shown.

Now is the time to let man see,
That he may even worship thee;
Not with the fond idolatry
That bends Man down to form, or face,
To touching tone, or winning grace;
But for the energies of mind
That speak a soul subdued—refin'd;—
Willing to struggle, or to die,
Rather than shrink, when duties lie
Before thee—and thy spirit pure
Scorning the wrong would pangs endure,
Rather than sully feelings giv'n
To link thee with the just in Heav'n.
And Man will worship, and will bow
Not to thine eye, or cheek, or brow;
But unto him thy form shall be
A living Temple—and through thee
The spark divine his passions reach,
And justice, truth, and duty teach.

Hast thou not watch'd the trickling rill
That left the mountain-side, or hill,
And calmly—gently wound its way
O'er craggy rock—through flow'ry brae,
And gath'ring force at ev'ry turn
Become a bright, and bonnie burn?
And now a river, great and strong,
It urges on its way along,
'Till, mingling with the ocean's roar
A thing of might—from shore to shore,
That dew-drop (in its mountain home)
Bears nations o'er its crested foam?
In this an emblem mayst thou see
Of woman's noble destiny.

M.

LOVE AND PRAYER.

"And to teach, by his own example, love and reverence to all things that God made and loveth."

O sweeter than the marriage-feast,
'Tis sweeter far to me,
To walk together to the kirk,
With a goodly company.—

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay!

Farewell, farewell! but this I tell
To thee, thou Wedding-Guest!
He *prayeth* well who *loveth* well
Both man, and bird, and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

Coleridge.

The rill is tun[illegible] ear
Who has no harmony within;
Who has no [illegible]

Miscellany.

From the Democratic Review.

ON ASSOCIATION AND ATTRACTIVE INDUSTRY.

BY A FOURIERIST.

To enter into a full examination of the theoretical part of the doctrine of association, which may be considered as constituting its scientific foundation, it would be necessary to explain—

1. The complete system of laws which govern the action of the passions, so as to show that they are capable of harmony.

2. The *social* destiny of man, or the nature of the social harmonies which he can establish, and the ulterior destinies reserved for him, as a being endowed with the gift of immortality.

3. The causes of the disorder and misery which have existed up to the present time upon the earth—that is, the *causes of evil*—a vast question, with regard to which nothing is known, although a plenty of theories exist on the subject.

4. The relation of mind to matter, and of God to the material universe.

5. The laws which regulate the progress of human societies, and the gradual elevation of man from the savage state, in which he is without industry, art, or science, to association, in which those three elements of human greatness and happiness will be fully developed and rightly applied. They are considerably developed in the present system of society, called civilization; but they are either misdirected or miserably applied.

To explain these questions fully, would require a volume; some of them are touched upon in my work, entitled, "*Social Destiny of Man*," to which I refer.

I will now proceed to examine the law of *attractions proportional to destinies*, which is an unerring guide in the study of social doctrines, and which, if fully understood, will direct us rightly in devising social institutions,.

This great law, discovered by *Fourier*, and announced by him in his first work, published in 1808, may be expressed as follows:

The Attractions of all beings are proportional to their destinies.

By attractions are to be understood, the instincts, desires and passions, which the Divinity has implanted in his creatures, to impel them to fulfill the ends for which he created them.

"The reindeer," observes Fourier, "is destined to live in the frozen regions of the north; God does not give him *attraction* for the verdant fields and the plants of the temperate zone: he prefers the snows of the north, and the moss which they cover: *his attractions, consequently, are proportional to his destiny.*

The camel is destined to live in the deserts; his attractions are not for the shady groves and the plains of a temperate climate; they are for the sandy wastes and the heats of the desert: *his attractions, consequently, are proportional to his destiny.*

If we transport bees to a barren island, covered with rocks and sands, where no flowers grow, they will not the less feel attractions, and seek eagerly for them, as their destiny is to live upon their sweets.

God endows his creatures with intelligence or reason, according to the same law—that is, according to their destiny. Man, who is overseer of the globe, must be endowed with the means of obtaining universal science, in order to perform his function properly; animals, which are the aids of man, are endowed with a degree of intelligence proportional to their restricted functions.

The Divinity, who creates nothing in vain, assigns to all his creatures a function to perform, and a place to fill in the scale of creation. He gives them attractions which impel them to fulfill their destiny and which are in harmony with it. He adapts their instincts and feelings to the life they are to lead, and gives them a love, an attraction, for the duties which he requires of them. He, by this means, renders each species of his creatures contented with their mode of existence, and secures the performance of the duties they are to perform freely, spontaneously, and from desire. If man is not satisfied with his condition, it is because he has not discovered a social system adapted to his nature, but vegetates in false societies, which violate all his passions and attractions. If he does not perform the function of overseer, assigned him, *it is because industry, which is the implement or means by which he fulfills that function, is repugnant and degrading.* Human reason has not yet discovered the organization by which industry can be rendered attractive; and the consequence is, that the human race are oppressed by poverty, harassed by physical debility and disease, and neglect the globe, and the creations upon it.

The duty which God owes to his creatures, is to give them attractions, which are in keeping or harmony with their destiny; *as He distributes passions and instincts precisely as He wishes*, He should give them no useless or pernicious ones—none which were false guides, or which, if they lived according to their nature, they could not satisfy. If it were otherwise—if their passions and instincts were in conflict with their destiny and mode of existence, they would be constantly at war with themselves, and disorder, anarchy, and confusion would exist, wherever there were animated beings. Man, it is true, is now in conflict with himself; his passions are at war with his reason, and they clash, and lead him astray; and why? Because the passions, in our false societies, are perverted and falsely developed; and because, in their perversion, they misdirect him, and plunge him into excesses of all kinds. Reason endeavors, and very rightly, to combat their vicious tendencies, but with how little success, the practical experience of the world is there to answer. The passions tend to harmony; and in a true system of society, they would direct man rightly. If such a system were organized, reason would not then have to combat them as it now does, but could perform its true function, which is to discover universal truth, and aid man in fulfilling his destiny.

God governs the intellectual, as well as the material world; He alone distributes passions and attractions. How, then, can we suppose that He would give man depraved and vicious passions, which would misdirect him, plunge him into discords and conflicts, tantalize him with desires unsatisfied, and be deceptive and alluring guides, against which it would be necessary constantly to combat? Should God do so, He would not be the equitable Ruler of the universe, but its unjust Sovereign. Let us have more faith in Him; let us believe that the passions, which are His work, are in themselves good and perfect; but that, being subject to the universal law of duality of movement, they may be truly or falsely developed; and that, when falsely developed, they produce those discords, vices, and crimes, which have made the world believe that they were inherently depraved. The law of duality of movement will prove that the evil which now exists, is *perversion*, not inherent *badness*; and that, by giving to the passions a true development, they will produce as much harmony, virtue, and order, as they have heretofore engendered discord, conflict, and injustice.

It will be said, perhaps, that the passions were created good, but that when man fell, they became depraved. In answer, I will state, that the Creator does not give man control over his organic nature; He does not allow the finite being, by acts or will of his own, to vitiate the passions and attractions which He has given him. Man may perfect or degrade God's works, but he cannot change it organically. When he fell, his passions became deranged in their action, and took a false development; but he can regain his original condition, and restore the harmonies which were dissolved.

So little is known of the passions, that it has not been discovered that they are subject to a law, which may be termed the law of *duality of movement*; or, in other words, that they are capable of *two modes of action*, or *a double development*, one of which is true, the other false; the one harmonious, the other discordant. When the passions are rightly developed, they produce harmony, order, justice, unity; when they are falsely developed, they engender discord, injustice, duplicity. The passions remain in both cases the same; it is their effects only which are changed; and they appear good or bad, according as they are truly or falsely developed.

The first great error which should be avoided in the study of those springs of action within us, *is to take the bad effects of the passions for the passions themselves.* The false results which they produce, when perverted by a defective system of society, should be carefully separated from their real nature, their true essence.

Men entertain very erroneous ideas of the justice and goodness of God, and the universality of His providence. They see misery, injustice, tyranny, devastation, and carnage upon the earth; and instead of searching for the causes of those evils, which are to be found in the false organization of human societies, they suppose that they enter into and form a part of God's scheme; that it is His wish they should rest alone on our false societies. To comprehend the justice and wisdom of the Creator, and His system of governing the universe, we must understand the two great laws: *duality of movement*, and *attractions proportional to destinies*. We then can separate the evil which now exists, from His goodness, and attribute its long continuance to the true cause—the neglect of human reason to discover a true system of society. Philosophers and moralists, from the days of Plato down to the present time, have been engaged in abusing the passions, abusing the body, and matter; they have wandered blindly in the moral night of their prejudices, and have, with their false doctrines, led mankind astray. They are truly the blind leading the blind, of whom Christ spoke; and the human race suffer from the error of their leaders.

As the passions and attractions are, when rightly developed, expressions of the intention of the Creator, and true guides, we can, by a careful study of their nature, ascertain the kind of social institutions which should be organized. Society should be suited to the passions, as an instrument is suited to the notes of music; and the passions should flow as naturally and harmoniously from its mechanism, as sound from the strings or keys of a well-tuned instrument. The slightest observation of human nature will show us, for example, that man is a social being; and a careful examination will enable us to determine whether he was destined to live in the smallest possible social circle, which is a single couple in a separate dwelling; or in extended social circles, or large associations, where all varieties of characters, talents, and genius, could be united, and a broad field opened to the satisfaction of his social sympathies. Selfishness, it is true, may pervert our attractions, or deaden our social feelings; and we may then be led to suppose that man is not a social being; but we must study, as I have remarked, the attractions in their true development; when falsely developed, they are deceptive guides, and present only reversed images, which, to understand our true destiny, can only be studied by contraries.

If we wish to study, with success, the destinies of beings, we must be extremely careful *not to take false, temporary, and perverted passions or attractions, for those true and essential ones, which nature gives.* We shall find in the study of man, for example, that our present false societies so pervert his nature, that a vast number of vitiated tastes and depraved attractions are developed within him. We must not commit the error to suppose that there is *a destiny* proportional to those *passional perversions*—to suppose, for example, that a man who has a love of intoxication, or the false exhilaration which it produces, was destined by nature to be a drunkard; or that some men were destined to be thieves, because there are individuals in our societies who steal. An intelligent discrimination is necessary in separating *true and universal* attractions from *occidental and deranged* developments of passions. Those true and collective attractions and impulses, which we find existing at all times, and common to all mankind, are oracles of truth—are an index placed within us, by a higher hand, which points us unvaryingly toward our destiny, as the magnet points toward the pole. Our true attractions are expressions of the intentions of God; they are a constant revelation within us of His will; and they interpret to us, with perfect truth, the nature of the social institutions which we should establish.

From the Monthly Offering.

STORY OF LILA.

Near a large town on the banks of the Mississippi, lived a Frenchman, who possessed about fifteen or twenty field hands. Like others of his nation, he loved industry, and while he practised it himself, expected all around him to do the same. Possessed of a strong constitution, he made no allowance for the inability of his attendants to perform as much labor as himself; poorly clad, and poorly fed, as the French slaves generally are.

Among the female slaves who were accustomed to work in the field, was one named Lila. She was not counted very valuable, for her services were "hired" to a lady in town, for twelve dollars per month; a paltry sum for a grown hand in that region, yet she seemed to possess some influence over the mind of her master.

I suppose my readers know that when a slave is hired, the money is given to the slave every month, to carry to the master. Sometimes they require a certain part, and allow the slaves to keep the remainder for their own use, which oftentimes is saved for the purchase of their freedom; but in this case, the master took the whole.

Lila was entirely ignorant of every kind of household work. She could not cook, nor wash, nor iron, nor sweep, nor scour, nor make beds, nor sew: in short, she could do nothing but hoe corn and pick cotton. The lady who had hired her, was a northerner, an amiable, kind-hearted woman; she carefully and patiently taught her all these employments, one at a time, telling her kindly how to do a thing, then leaving her to do it alone, and returning to see if it was done well; commending and encouraging as opportunity offered, proving beyond a doubt, contrary to the oft-repeated assertions of the masters and mistresses of the South, that there is no means like patience and kindness to make a good servant; for Lila, after she had been with my friend about a year and a half, was the praise of all the neighborhood; nobody's cook was so good, nobody's clothes washed so nicely, or their ruffles plaited so neatly, nobody's waiter so civil to strangers, nobody's servant so trustworthy and watchful for her mistress' interest, so careful and faithful in every particular, or so desirous to please, so patient and obliging, or so intelligent and ingenious. Everybody wished that they could have such a servant as Lila, and twenty dollars a month would have been readily given; but Lila choose to stay with Miss Y——, and by some means succeeded in doing so. She was a treasure to her, and a real attachment subsisted between them, as many incidents proved.

Lila was one day heard to swear; her mistress called her to her, and talked seriously yet mildly, of the wickedness of swearing. As the tears ran down her cheeks, she answered, "I wont do so again, no I wont; me forget, me forget; me no want to grieve Misse Y——." Lila was very religious, but her religion, like that of most of the slaves, was a compound of superstition and terror. On Palm Sunday we went to the Catholic church, and branches of the Palm were scattering among the congregation; I received one with the rest; I brought it home; Lila said "that would keep the witches off." I laughed, and hung it up in my room; Lila saw it, and with real concern, asked Miss Y—— if I believed in it, or did it for sport; saying she did not like to have any body make fun of her religion. With true kindness, my friend regarded the feelings of the servant as she would her own; and I was requested to take it down, which I willingly did. She was a Catholic, for she had been brought up so; but she regularly said the prayers taught her by her new mistress.

After the death of a young lady in the family, who was greatly beloved, Lila shut and locked the piano on which she had been accustomed to play; after a few days it was opened and played upon by some one; as soon as they left, Lila again shut and locked it: continuing to find it open, she one day went to Miss Y—— with terror in her looks, and asked her to lock it. "Miss E—— die, and they play on her piano!" she said. Lila, with some difficulty succeeded in making us understand that it was the custom among the French, to close the piano belonging to a deceased relative, until the expiration of a year. Another time I was sick, and she was requested to make a dish of water-gruel for me; she refused, which was an unusual thing; and for a long time we could not understand the reason of her unwillingness; at last she replied, "I make that for Miss E——, and she died; no, no, me no make that for you!" These incidents illustrate the affectionate and kind disposition of Lila, as well as her superstition. When she came to live with Miss Y——, she could not speak a word of English, but by patience and perseverance, she had been taught so that she could generally be understood without difficulty.

Having thus interested you with a little of Lila's character, you will not wonder that every member of the family loved her, and loved to talk with her; and you will be in some measure prepared to appreciate my feelings at the relation of the following incident.

One day conversing with my friend, I asked why Lila loved her so much. "Let me tell you her story," said she; "that will be the best answer to your question."

"When she came to live with me, she had one child, a little boy, whom she seemed to love, just as a white mother would love her child; every sweetmeat or cake she could obtain, every trinket that was given her were all saved carefully to carry home to her child. She visited him once every month, on a Saturday night, and he visited her at intervals during the month. One night after found Lila beating her breast, and tearing her hair, and uttering the most hideous yells, after the manner of the French, at the death of a near relative. As soon as she saw me, she screamed, 'My child, my child! my master's killed my child; oh, my child is killed, and my master's killed it!'' and burst again into an agony of screaming, tearing her hair and her clothes, and throwing dirt into the air. We repeatedly entreated her to tell us what she meant, and how it had happened; she again exclaimed, 'My boy, oh my boy, my master's killed my boy; my child, my child, oh my child!'' and screamed and fainted; we got her into the kitchen, laid her on the bed, and towards midnight succeeded in quieting her, so that we learned the story. Her master had set the child to work in the field; it was the first time; it did not work fast enough, or did not suit him in some way, so that in a fit of passion he took a club, and beat it on the head. It crawled a little way, laid its head upon a stone, and died———!! 'Oh my child,' she again cried, 'my master knew that little thing could not work; only seven years old! he knew better than to put him to work; oh my boy.' Again came on a fit of phrenzical agony, and a brain fever was the result.

"In the delirium of her fever, she would spring from her bed, run into the yard, tear her hair, and bite the ground, screaming in the most heart rending manner, 'oh my boy, my boy,' while terror marked every feature of her countenance.

"She recovered——, after nearly two weeks of intense suffering in body and mind, during which time I nursed her day and night. Oh, it would have melted a heart of stone, to have stood over her, as I did, and witness her agony, knowing all the time what had caused it; and I must keep all my feelings smothered, for fear of the people around me; I dared not even make a remark; oh, it was dreadful to endure.

"At the end of the month, I paid her full wages; for I feared it would excite the anger of her master, by which she would suffer, if she carried him less than the accustomed sum. She brought me back *five dollars*, which she had persuaded the miserly Frenchman to throw in. 'I tell him, I no work for you; I sick, and you take care of me, and he have the money, no, no!' "

"Do you wonder now, why Lila and I love each other?" said my friend, as she closed the thrilling narrative.

Look at the tender gratitude manifested by this poor slave; as she so successfully appealed to the hard heart of her master, as to affect his pocket, and cause him (to quiet his conscience, probably,) to return a part of her wages, wrongfully as was any of it taken; see her continually showing, by every little contrivance that ingenuity and affection could suggest, her grateful love; see her sharing with her mistress every trifle that pleased her. Look at the substantial proofs of her affection in the watchful care she took of every thing in the house, and then reflect on her intense love for her child, and her suffering in consequence, and then answer the question, "Can slaves feel?"

Lila continued with Miss Y—— another year; during which time she often asked her to buy her. She would gladly have done so, for the purpose of making her free; for she felt that Lila had too much reason to fear being torn from her and sent among strangers, to suffer coldness and scorn, and severity, rendered more keen by the kindness and affection she had experienced; and as she increased in value, the possibility of separation became more probable, and such a prospect became more painful, as she increased in affection.

Miss Y—— could not raise the money; and while she waited in hope of doing so, the master became embarrassed in his business, and Lila having become so valuable and so well known that she found a ready purchaser, and commanded a high price, she must be sacrificed [illegible] he may have the money paid for her; a second time must she be separated from the only being loved on earth; afresh must be torn open the wound beginning to heal; a second time must the tenderest ties of affection be sundered by the same cruel hand, and not in a fit of passion, as before, but with a cool deliberation, for money; but oh! who stops to regard the feelings of a slave? Poor Lila is *a slave!* oh, how much is comprehended in that one short word, and what volumes of misery does does it speak to those who know what slavery is. Poor Lila! with tears and cries, she was torn away from her only friend, borne to New-Orleans, and we have never heard of her more.

Reader! what will you do to help in overthrowing slavery?

MEETING OF LEGISLATURES.

New-York has lately been to visit Massachusetts; *i. e.* in the persons of their representatives. Large deputations, both from New-York and Massachusetts, were in attendance; and every thing went off with perfect harmony, and to the great delight of those present. The Boston Atlas gives this account, however, of an occurrence which befell the Governors of the two States, on their arrival at Worcester:

Fatal accident (almost) to the Governors of Massachusetts and New-York.—The conductor of the western train informs us, that the Governors of Massachusetts and New-York were placed in great bodily fear, if not exposed to the immediate danger of losing their lives, upon the Western railroad, on Friday night last. The cars arrived at Worcester between 7 and 8, on a very dark night. Just before reaching a bridge, near the usual stopping place, the conductor stopped the train, and sent to the engine house for a lighter engine, fearing to cross the bridge with the heavy, eight-wheeled locomotive, which had brought the cars from Springfield. Governor Davis, without waiting to arrive at the depot, left the cars, with Governor Seward and some members of the New-York legislature, whom he had invited to spend the night at his house; and instead of taking the common highway, they kept upon the track. When they were upon the bridge, in total darkness, the bridge being a covered one, they suddenly heard the engine (which had been sent or) rapidly approaching.

All were instantly in the greatest alarm and confusion—some thinking the bridge a very narrow one, and that there was only one track upon it; and every man made the greatest haste possible to get out of the way. Governor Seward accomplished extraordinary feats, as a runner, but his course was suddenly interrupted by his stumbling into a hole about a foot deep, in a part of the bridge over the ground, where a plank was gone. He immediately rolled himself "into a ball, of considerably less diameter than his body;" and as soon as he had somewhat recovered from his affright, he levelled his eye along the bridge, to watch the coming of his dread enemy. As it approached, it was easy to see by the fire of the locomotive, that there were two tracks; and all on the bridge, with admirable presence of mind, instantly stepped from that upon which the locomotive was moving, and left it to pursue its way unimpeded. Gov. Seward then emerged from his hiding place, and all went on their way rejoicing, to the hospitable mansion of Gov. Davis.

ANECDOTE OF WESLEY.

Joseph Bradford was for some years the travelling companion of Mr. Wesley, for whom he would have sacrificed health, and even life; but to whom his will would never bend, except in meekness. "Joseph," said Mr. Wesley, one day, "take these letters to the post." B. "I will take them after preaching, sir." W. "Take them now, Joseph." B. "I wish to hear you preach, sir; and there will be sufficient time for the post, after service." W. "I insist upon you going now, Joseph." B. "I will not go at present." W. "You won't!" B. "No, sir." W. "Then you and I must part." B. "Very good, sir." The good men slept over it. Both were early risers.—At four o'clock, the next morning, the refractory helper was accosted with, "Joseph, have you considered what I said—that we must part?" B. "Yes, sir." W. "And must we part?" B. "Please yourself, sir." W. "Will you ask my pardon, Joseph?" B. "No, sir." W. "You won't?" "No, sir." W. "Then I will ask *yours*, Joseph." Poor Joseph was instantly melted—smitten as by the wand of Moses, and forth gushed the tears, like the water from the rock. He had a tender soul; and was soon subdued, when the appeal was made to the heart instead of the head.—*Wesleyan Talkings.*

A MAN—AND A BROTHER.

I have unlearned contempt.—*Willis.*

Though he be mean, degraded, abandoned, deceitful, hypocritical, cruel, the vilest of the vile, still he is a man, a human soul; God made him in the divine image originally. Christ has come to seek and save him, and has died for him, as he has for me. The righteous God yet loves him, and bears with his perverseness. His soul has in it the capabilities of an immortal intelligence, and a moral, disgrace him? No: let me respect the humanity within him; and pity, but not despise him. Let me rebuke his sin, his perfidy, his villany; but in all this, let me recognize the human soul within him. Let me feel that he is a creature of God—an object of God's pity and compassion yet. Let me feel that he is my brother.—*The Disciple.*

FOR HOUSEKEEPERS AND FARMERS.

BRILLIANT WHITEWASH.

Many have heard of the *brilliant stucco whitewash*, on the east end of the President's house at Washington. The following is a receipt for making it, with some additional improvements learned by experiment:

Take half a bushel of nice, unslacked lime, slack it with boiling water, covering it during the process, to keep in the steam. Strain the liquid through a fine sieve or strainer, and add to it a peck of clean salt, previously well dissolved in warm water; three pounds of ground rice, boiled to a thin paste, and stirred in boiling hot; half a pound of powdered Spanish whiting; and a pound of clean glue, which has been previously dissolved by first soaking it well, and then hanging it over a slow fire, in a small kettle, within a large one filled with water. Add five gallons of hot water to the whole mixture; stir it well, and let it stand a few days, covered from the dirt. It should be put on quite hot; for this purpose, it can be kept in a kettle on a portable furnace. It is said that about one pint of this mixture will cover a square yard upon the outside of a house, if properly applied. Brushes more or less small may be used, according to the neatness of the job required. It answers as well as oil paint, for wood, brick, or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it, either for inside or outside walls. Coloring matter may be put in, and made of any shade you like. Spanish-brown stirred in will make red or pink, more or less deep according to the quantity. A delicate tinge of this is very pretty for inside walls. Finely pulverized common clay, well mixed with the Spanish brown, before it is stirred into the mixture, makes a lilac color.—Lamp-black in moderate quantities makes a slate color, very suitable for the [illegible] of buildings. Lamp-black and Spanish brown [illegible] together produce a reddish stone color. Yellow ochre stirred in makes a yellow wash; but chrome goes farther, and makes a color generally esteemed prettier. In all these cases, the darkness of the shade will of course be determined by the quantity of coloring matter used. It is difficult to make a rule, because tastes are very different; it would be best to try experiments on a shingle, and let it dry. I have been told that green must not be mixed with lime. The lime destroys the color, and the color has an effect on the whitewash, which makes it crack and peal.

When walls have been badly smoked, and you wish to have them a clean white, it is well to squeeze indigo plentifully through a bag into the water you use before it is stirred in the whole mixture.

If a larger quantity than five gallons is wanted, the same proportions should be observed.

L. M. CHILD.

ANOTHER RECEIPT FOR WHITEWASH.

We find the following in Miss Beecher's "Domestic Economy." It is simpler and cheaper than the first; and the writer testifies that "it has been known to succeed in a variety of cases, lasting as long and looking as well as white oil paint."

Receipt.—Make whitewash in the usual way, except that the water used should have two double handfuls of salt dissolved in each pailful of the hot water used. Then stir in a double-handful of very fine clean sand, to make it thick, like cream. Better to be put on hot. Coloring matter can be added, as you like. May be used either for the inside or outside of buildings.

AFRICAN MORTAR.

Pringle, in his "Sketches of South Africa," mentions that the natives there form remarkably hard and durable floors to their huts, by mixing fresh cow-manure plentifully with mortar. They lay it on with a trowel, and smooth the surface as fast as they proceed. According to his testimony, it becomes in a short time as hard as stone, and the odor is entirely counteracted by the lime.

MANURE.

"Important suggestion at this season of the year. According to Liebig, (and the evidence of our senses, too,) a large portion of the valuable part of manure, escapes from stables and other places of collection, in the form of gaseous, ammonia.* Now by strewing the floors of stables with gypsum, the gaseous manure immediately combines with the sulphuric acid of the gypsum, forming a solid compound, destitute of smell, and of great value as manure. The offensive odor is destoyed, and the strength of the manure retained. Those who have tight stables may successfully try this with great ease."—*Copied from an Exchange Paper.*

* Plaster of Paris.

Miscellaneous Items.

Currency in Washington.—The National Intelligencer thus forcibly illustrates the deplorable condition of the currency in the capital of the U. States:

Here, in Washington, on what terms can you make use of the paper which constitutes the only *circulating* medium of the greater part of the Union? On Virginia bank paper you must, in converting it into "current money," lose *five and a half* dollars in the hundred; on Wheeling, (Va.) *ten* dollars in the hundred; on Tennessee paper, *fifteen* dollars in the hundred; on New Orleans paper, *ten* in the hundred; on Alabama, *fourteen* in the hundred; on some other States yet more; and for the bank paper of Ohio and Illinois you can get absolutely nothing at all. These States are particularized only because we have had, no later than an hour or two before penning these lines, practical demonstration, to our cost, that such are the rates of exchange of bank paper here.

Remarkable Invention.—A new mode of copying has been invented in Prussia, by which a facsimile of a printed or illuminated page can be taken with a facility and correctness which almost exceeds belief. As the invention will completely destroy all the advantages of copyright, the Prussian government has forbidden the practice of the art within its territory.

Michigan.—The legislature of this State has passed an exemption bill in favor of debts, and a tolerably sweeping one it is. It exempts household furniture to the amount of $250, two cows, five pigs, ten sheep, a yoke of oxen with chains, &c. or a span of horses, &c. a horse and dray for a drayman, all necessary farming utensils, a library worth $150, rooms, six months' provisions, &c. &c. In short, leaving the debtor quite comfortably situated, and sweeping away from the creditor, in many cases, pretty much all on which he could rely for the collection of his demand. One good effect it will doubtless have—to increase the difficulty of incurring debts at all.

Irish Cunning.—We learn from the Detroit Post, that a volunteer in Victoria's service, finding a canoe upon the beach, near Malden, got into it, and started on a voyage of discovery. When he had got some distance from shore, he was discovered by the officer of the day, who ordered six men in a boat, and gave chase. He pursued the voyage to the American shore, and in his ardor, he forgot that he was out of the British territory, and seized the deserter. A citizen told the man he was free, and need not go back unless he wished; one of the officer's men, an Irishman, hearing this, exclaimed—"If this spalpeen be free, so is every mother's son of us! So you may just go home, my jewel, (addressing his officer,) and tell the Kurnel that you left us to take care of the prisoner!" The officer had to hire men to row him back, and report seven men deserted.

cotton stowed in bags of this article were floate[d] down the Tombigbee and Alabama to Mobile, an[d] arrived in a perfectly safe condition. The bal[es] weighed five and six hundred pounds a piece, an[d] drew only three and a half inches of water.

Making Money.—A counterfeiter, named Samu[el] S. Close, recently sentenced to the Alton penite[n]tiary, stated in his confession that no less than 3[?] persons were engaged in counterfeiting in Missou[ri], Illinois, Iowa, Indiana, and Michigan.

A Yankee Arab.—The celebrated Arab chief, w[ho] has for several years baffled the French generals th[at] have been sent to Africa, is accompanied on all his e[x]peditions by a regular down-easter—one Zacharia[h] Coffin, a veritable descendant of the old Admira[l]. He sports the Moorish dress, rides a magnifice[nt] barb, heads a squadron, lays by the dollars, but r[e]fuses to change his religion.—*Phila. paper.*

Hops.—The quantity of hops inspected in Mass[a]chusetts during the last thirty-five years, is valu[ed] at 2,380,660 dollars.

Pensioners.—More than eight hundred revol[u]tionary pensioners have died during the past year.

Graham House.

TO TRAVELERS.—Gentlemen visiting this city [are] respectfully invited to stop at the Graham House, [?] Barclay street, where a quiet home, pleasant rooms, cle[an] beds, wholesome food, and an atmosphere unpoisoned [by] alcohol or tobacco, await their acceptance. Those w[ho] believe it impossible to live on a rigidly temperate [and] purely vegetable diet, without severe privation, are [re]quested to give it a trial. The house is very conveni[ent] to the business part of the city, and to all the steamb[oat] landings. Terms moderate. Gentlemen visiting the c[ity] with a part of their families will find such a home va[stly] more agreeable than a hotel. Shower-baths free.

Jonathan Jefferson Whitlaw.

One hundred copies of Mrs. Trollope's "Jonat[han] Jefferson Whitlaw," have been imported from Euro[pe] and are for sale at the *Anti-Slavery Office*, No. 31, N[orth] Fifth street, Philadelphia; and at 143 Nassau st., N.[Y.]

This book has a very high reputation, where no p[ro]slavery prejudices come in to obscure the judgment. [It] is a work of remarkable truth and power. The foll[ow]ing, from the Leeds Mercury, is one of the many c[om]mendatory notices, which hailed its first appearance.

"This book is exceedingly clever, and surpasses a[ny]thing the author has hitherto published. Her dialog[ues] are full of spirit, and bear the genuine impress of [the] peculiarities of vulgar American dialect. In fact, in m[any] parts of J. J. Whitlaw, she fairly emulates the mascu[line] power of the best novel-writers in our language."

Philadelphia, March 3d, 1842.

Free-Labor Store.

THE subscriber informs the public that she will rem[ove] her store from Andrew's Bridge, to her store-ho[use] near Penn's Grove meeting-house, in Upper Ox[ford] township, Chester county; five miles from the for[mer] place. She intends keeping a general assortment [of] goods, exclusively free labor; manufactured by Cha[rles] Wise, Charles Collins, and the committee of the [Free] Produce Society, much cheaper than heretofore.

Unbleached and bleached shirting muslins, of g[ood] quality. Manchester ginghams, of twelve different [pat]terns, from 25 to 37 1-2 cents per yard. Canton flan[nel] white and colored; wadding, white and colored; t[able] diaper; checks; bed ticking; knitting cotton; w[ool] yarn. Calicoes, of large and small figures. Hose, w[hite] and mixed. Manchester stripes, for men's wear. [Brown] and white drilling. Cotton umbrellas. Cassimeres, [sat]tinets; flannels, white and colored; green baize. [An] assortment of merinos, and rattanets. Irish linen, g[rass] cloth, linen handkerchiefs, (white and figured,) long la[wn] linen sheeting, and diaper. Home-made striped linen pantaloons. Tow cloth for bags. Black and w[hite] crape; gauze, and blonde. Silk shawls, dress'kerch[iefs] colored and white cashmere, figured black silk, vale[ncia] vest patterns, silk bombazine. Ribbons, sewing [silk] and silk braid of all colors; saddler's silk; hair [and] silk mohair. Linen tapes and braids. Thread o[f all] qualities and colors. Needles, pins, and buttons.

Groceries, chocolate, tea, spices, raisins; Lag[uira] Java, and St. Domingo coffee. Free sugar, molas[ses] and candy. Liquorice. Candles and oil; painter's [colors]; segars of best dry tobacco, made from Pennsylvania [leaf]. Thomsonian, and other medicines. Brushes, for sw[eep]ing, dusting, whitewashing, painting, and clothes. [Bed] cord, twine, and shoe thread. Shoes, for men, wo[men] and children. Glass, china, queensware, earthenw[are] and tin. Tools. Shovels, scythes, nails, screws, kn[ives] and forks, curry-combs &c &c. Boilers, furnaces, [pots], pans, kettles, smoothing-irons, &c. &c. Ready-m[ade] clothing, for men, women, and children, constantl[y on] hand, and made to order.

N. B. The store will be closed at this place, a[bout] the middle of 3d month, next; and opened at Pe[nn's] Grove, the 1st of 4th month.

ELIZABETH KEN[T].

Andrew's Bridge, 2d month 10th, 1842.

Popular English Periodicals,

Republished in New-York

LONDON QUARTERLY, EDINBURGH, FOREI[GN]

AND

WESTMINSTER REVIEWS:

AND

THE DUBLIN UNIVERSITY MAGAZINE

FULL OF THE FUN OF OULD IRELAND.

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AND

BENTLEY'S MISCELLANY.

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TERMS.—The numbers of each work are issued [sep]arately, and are printed with good type on a large oc[tavo] page, and on paper of a superior quality. Blackwo[od's] Magazine and Bentley's Miscellany are *fac similes* o[f the] original works, and the size of the Metropolitan M[aga]zine and the Reviews differs very little from the Europ[ean] editions, and their execution is quite as good in e[very] particular.

For the four Reviews,	$8	For Blackwood's Mag.
Three of them,	$7	Metropolitan,
Two of them,	$5	Black. and Metrop.
One of them,	$3	Bentley's Miscellan[y]

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